School of Theology at Claremont
1001 1337244

TWO BOOKS of The STANZAS OF DZYAN

H. P. BLAVATSKY

School of Theology at Claremont
1001 1337244

TWO BOOKS of The STANZAS OF DZYAN

H. P. BLAVATSKY



Theology Library

SCHOOL OF THEOLOGY
AT CLAREMONT
California

From the library of
LLOYD E. SMITH

TWO BOOKS OF THE STANZAS OF DZYAN

BP
561
S7
1941

TWO BOOKS OF THE STANZAS OF DZYAN

WITH PROLOGUES
AND EPILOGUES
by
H. Helena P. BLAVATSKY

1941
THE THEOSOPHICAL
PUBLISHING HOUSE
Adyar Madras India

(Copyright—all rights reserved)

Printed by C. Subbarayudu, at the Vasanta Press,
Adyar, Madras.

CONTENTS

	PAGE
Introduction	9
Glossary of Technical Terms . .	26
BOOK I. COSMOGENESIS . . .	**33**
Rig Veda, X, 129	34
Proem	35
THE STANZAS OF DZYAN . .	87
Stanza I. The Night of the Universe	87
„ II. The Idea of Differentiation	93
„ III. The Awakening of Kosmos . . .	96

NB 229259

PAGE

Stanza IV. The Septenary Hierarchies 106
„ V. The Fiery Whirlwind, the Child of the Septenary Hierarchies . 112
„ VI. Our World, its Growth and Development . 119
„ VII. The Parents of Man on Earth 126
Summing Up 135

BOOK II. ANTHROPOGENESIS . 187

Kalevala, Rune I 188
Preliminary Notes 189

THE STANZAS OF DZYAN . . 205
Stanza I. Beginning of Sentient Life 205
„ II. Nature Unaided Fails . 209

PAGE

Stanza III. Attempts to Create Man 215
„ IV. Creation of the First Race 218
„ V. The Evolution of the Second Race . . 223
„ VI. The Evolution of the Sweat-Born . . 227
„ VII. From the Seven Divine Down to the First Human Race . . 229
„ VIII. Evolution of the Animal Mammalian—The First Fall . . . 235
„ IX. The Final Evolution of Man 240
„ X. The History of the Fourth Race . . 243

PAGE

Stanza XI. The Civilization and Destruction of the Third and Fourth Races 248

„ XII. The Fifth Race and its Divine Instructors . 251

Conclusion 255

Notes 275

INTRODUCTION

THE "Stanzas of Dzyan" are the skeleton as it were, around and attached to which the massive body of H. P. Blavatsky's great work, *The Secret Doctrine*, is built up. Or to use another simile, they are the tree-trunks in a forest, covered and surrounded by a dense undergrowth of intertwined life. The proverb says that often the forest is not seen because of the trees, but more often the latter are lost to sight because of the dense under- and overgrowth. The aim of the present book is to lay bare the skeleton, to make the treetrunks stand out by

cutting away the under-brush, so that the underlying structure of the whole may become better visible and more easily grasped.

But to most people the Stanzas alone would prove too rarified a substance. To give them body, the Prologues and Epilogues with which H. P. B. provided them, have been included. So also the headings of the Stanzas of both Books, and of each verse of the Second Book. These are all H. P. B.'s handiwork. For that reason alone, they are worth preserving, and pondering. In a few terse words they express the essential contents of verse and stanza. They will prove useful helps for the understanding of the Stanzas, as will also the short explanatory notes added to

the verses, and extracted from the longer commentaries.

The Book from which the Stanzas have been taken, H. P. B. tells us, "is not in the possession of European libraries, and is utterly unknown to our philologists, or at any rate was never heard of by them under its present name. The *Book of Dzyan*—from the Sanskrit word 'dhyana' (mystic meditation)—is the first volume of the *Commentaries* [in fourteen volumes] upon the seven secret folios of *Kiu-ti*, and a glossary of the public works of the same name. Thirty-five volumes of *Kiu-ti* for exoteric purposes and the use of the laymen may be found in the possession of the Tibetan Gelugpa Lamas, in the library of

any monastery; and also fourteen books [or volumes] of *Commentaries* and annotations on the same by the initial Teachers. Strictly speaking, those thirty-five books ought to be termed "The Popularised Version" of the secret doctrine, full of myths, blinds, and errors; the fourteen volumes of *Commentaries*, on the other hand—with their translations, annotations, and an ample glossary of occult terms, worked out from one small archaic folio, the *Book of the Secret Wisdom of the World*—contain a digest of all the occult sciences. These, it appears, are kept secret and apart, in the charge of the Teshu Lama of Tjigad-je. The [thirty-five exoteric] books of *Kiu-ti* are comparatively modern,

having been edited within the last millennium, whereas the earliest [of the fourteen] volumes of the *Commentaries* are of untold antiquity, some fragments of the original cylinders having been preserved. With the exception that they explain and correct some of the too fabulous, and to every appearance grossly exaggerated accounts in the [exoteric] books of *Kiu-ti*—properly so-called—the *Commentaries* have little to do with these. No student, unless very advanced, would be benefited by the perusal of those exoteric volumes. They must be read with a key to their meaning, and that key can only be found in the *Commentaries*."[1]

[1] *SD*, I, xxii, and *SD*[3], III, 405-6.

From the above it is apparent that we have to distinguish between three sets of books of *Kiu-ti*:

I. Seven *secret* volumes;

II. Fourteen volumes of *Commentaries*, annotations and a glossary for Initiates;

III. Thirty-five *exoteric* volumes.

It appears further that the "Stanzas of Dzyan" are taken from the first volume of the second set. We also find that all through *The Secret Doctrine* many other passages are taken from this same set of *Commentaries*. H. P. B. herself acknowledged this at the close of her Second Book of the Stanzas. "This part of *The Secret Doctrine*," she writes, "has to be closed.

The forty-nine verses[1] [of the Second Book] and the few fragments from the *Commentaries* just given are all that can be published in these volumes. These with some still older records [the seven secret volumes]—to which none but the highest Initiates have access—and a whole library of comments, glossaries, and explanations form the synopsis of man's genesis. It is from the *Commentaries* that we have hitherto quoted and tried to explain the hidden meaning of some of the allegories."[2]

[1] The original has "Stanzas" instead of "verses." But Book II has twelve stanzas only, with forty-nine verses altogether. For easier reference the verses in Book I have also been numbered consecutively in our present edition. This first book has seven stanzas with fifty-three verses.

[2] *SD*, II, 437.

H. P. B. knew at least portions of these books by heart. The Master K. H. once advised A. P. Sinnett: "Read the book of *Kiu-ti*," and added: H. P. B. "might translate for you some paras, as she knows them by rote."[1] Which indeed she did, as is shown by some MS *Notes from the Book of Kiu-ti* that were circulating among the oldest members in the early years of The Theosophical Society.[2] Other extracts "from Book IV of *Kiu-ti*, Chapter on 'The Laws of Upasanas'" (Discipleship), are found in an article by H.P.B. on

[1] *ML*, 285.

[2] These have been published by C. Jinarajadasa in *The Early Teachings of the Masters*, 1923, pp. 184-193.

"Chelas and Lay-Chelas" (Disciples and Lay-Disciples.)[1]

About the language of the Stanzas, H. P. B. writes: "The Stanzas are given throughout in their modern translated version,[2] as it would be worse than useless to make the subject still more difficult by introducing the archaic phraseology of the original, with its puzzling style and words. Extracts are given from the Chinese, Tibetan and Sanskrit

[1] *The Theosophist*, Supplement, July 1883, p. 10; *Five Years of Theosophy*, p. 31.

[2] I am not sure what this means. Simply: "in their modern English translation or version," leaving aside the language from which they were translated? Or: "in their English translation from the modern Chinese, Tibetan and Sanskrit versions?" I think the latter. See the text above and on the next page.

translations of the original Senzar *Commentaries* and glosses on the *Book of Dzyan*—these being now rendered for the first time into a European language. Only portions of the Stanzas are given. Were they published complete, they would remain incomprehensible to all save the few higher occultists. No more than most of the profane does the writer, or rather the humble recorder, understand those forbidden passages. To facilitate the reading and to avoid the too frequent reference to footnotes, it was thought best to blend together texts and glosses, using the Sanskrit and Tibetan proper names whenever those cannot be avoided, in preference to giving the [Senzar] originals. The more so as the said

[Sanskrit and Tibetan] terms are all accepted synonyms, the former [*i.e.*, the Senzar originals] only being used between a Master and his disciples."

A few words about the Senzar, "the secret sacerdotal tongue, the mystery tongue of the initiates. There was a time when its language was known to the initiates of every nation, when the forefathers of the Toltec understood it as easily as the inhabitants of the lost Atlantis, who inherited it in their turn from the sages of the third race, who learnt it direct from the gods of the second and first races. It was the first language of the fifth race, the root of the [later] Sanskrit. It is known at present in its fulness to the

very few, having become with the masses for more than 5000 years an absolutely dead language. This mystery language of the prehistoric races had its own script, an early hieroglyphic cypher still preserved in some fraternities. It is not a phonetic, but a purely pictorial and symbolical script."[1]

To proceed with the Stanzas: "Were one to translate [them] into English, using only the substantives and technical terms as employed in one of the

[1] The original text has "tongue" instead of "script." *SD*[1], I, xliii, II, 200, 438, 574. Already in *Isis Unveiled*, eleven years before, H. P. B. had made mention of "the Sansar (or language of the Sun) characters (ancient Sanskrit)" (I, 440). See also "*Man, Fragments of Forgotten History*, 1885, p. 99.

Tibetan and Sanskrit[1] versions, verse 1 would read as follows:—'Tho-ag in Zhi-gyu slept seven Khorlo. Zodmanas zhiba. All Nyug bosom. Konch-hog not; Thyan-Kam not; Lha-Chohan not; Tenbrel Chugnyi not; Dharmakaya ceased; Tgenchang not become; Barnang and Ssa in Ngovonyidj; alone Thog-og Yinsin in night of Sun-chan and Yong-grub (Parinishpanna), etc., etc.,' which would sound like pure *abracadabra*. As this work [*The Secret Doctrine*] is written for the instruction of students of occultism, and not for the benefit of philologists, we may

[1] The original text has "Senzar" instead of "Sanskrit." From what is shown above about the secret character of Senzar, this is an obvious mistake.

avoid such foreign terms wherever it is possible to do so. The untranslatable terms alone, incomprehensible unless explained in their meanings, are left, but all such terms are rendered in their [Tibetan or] Sanskrit form. These [Sanskrit forms] are in almost every case the late developments of the later [Sanskrit] language, and pertain to the fifth root-race." [1]

In some respects the present edition is an entirely new departure. It tries to make the secret doctrine speak English alone. It aims at producing a "popular" edition, not one for the scholar, but one for the man in the street, who is master of one language only. I would like to see the book in

[1] *SD*[1], I, 22-3.

everybody's hand. I have faith in the English language, in its power to express adequately even the abstrusest concepts if properly taught to do so. This edition is an effort in that direction. For that end I have gone much farther even than H. P. B. in purging the text of "foreign terms." Only a few of these—karma, yoga, Arhat—have been retained, all others are replaced by English equivalents, selected from those provided by H.P.B. herself. An alphabetical list of these equivalents, or technical terms, with their Chinese, Tibetan or Sanskrit originals, is annexed.

Another slight simplification of the printed text has been obtained by a more economic use of (initial) capital

letters. These have generally been retained only for proper names and persons, as well as in obvious cases of reverence and emphasis. In spelling and punctuation general consistency has been aimed at.

H. P. B.'s Prologues and Epilogues have further been abridged, besides being purged of foreign terms and capitals. Her style was often digressive. All matter irrelevant to the immediate subject, and practically all references to and annotations from other books, have been left out. I have been emboldened to undertake this curtailment by the remark of the Master K.H. that, what H. P. B. in *The Secret Doctrine* "has not *annotated* from scientific and other works, we [the

Adepts] have given or *suggested* to her."[1] It is therefore incumbent upon us to distinguish between what was written by H. P. B. as *suggested* by the Masters; and what is an *annotation* borrowed by her from other books and authors. By leaving out the latter I have tried to offer here what may in truth be called

THE ESSENCE OF
THE SECRET DOCTRINE

ARYA ASANGA

[1] *Letters from the Masters of the Wisdom*, I, 54. The italics are the Master's.

GLOSSARY OF TECHNICAL TERMS

Absolute	Brahma(n), Para-brahma(n)
Absolute reality	Paramartha
Aether	Akasha
Age	Kalpa
Be-ness	Sat
Bliss	Nirvana
Cause of existence and misery	Nidana
Celestial Being	Ah-hi
Collective wisdom, meditation	Dzyu

Creative power (energy, essence of the Logos)	Shakti, Fohat
Creator	Brahma
Demon, no-god	Asura
Desire	Kama
Disciple	Lanoo
Dissolution	Pralaya
Divine spirit	Narayana
Earth	Bhumi
Evolution	Manvantara
Father-mother of the gods	Oeaohoo
Fathers, progenitors	Pitris
Female demon	Khado, Dakini
Fiery whirlwind	Fohat
First, primeval	Adi
Form	Rupa

Formless, no-form	Arupa
Four	Chatur
Fraction	Tsan
Gods	Suras
Great	Maha, Mahat
Human	Manushya
Illusion	Maya
Intelligence, spiritual soul	Buddhi
Life	Jiva
Logos, verbum, word, speech, voice, sound	Kwan Shai Yin
Lord	Chohan
Magical, creative power	Kriyashakti
Man, thinker	Manu
Meditation, contemplation, intelligence	Dhyana, Dzyan

Melodious heaven of sound	Kwan Yin Tien
Mind	Manas
Mindless	Amanasa
Moon	Soma
Mother-lotus	Matri-padma
Mother of gods	Deva-matri
Mother of mercy and knowledge	Kwan Yin
Mother-space	Aditi
One	Eka
Our universe	Sien Tchan
Oversoul, store-soul	Alaya
Parent of the gods	Oi-ha-hou
Parentless	Anupadaka
Phantom	Bhuta

Plane	Loka
Primeval, first	Adi
Primeval Ancient	Adi-sanat
Primeval, supreme cause of existence	Adi-nidana
Purified soul	Dangma
Recorder	Lipika
Root-matter	Mulaprakriti
Root-substance	Svabhavat
Sage	Rishi
Seed	Shishta
Serpent	Sarpa
Seven	Sapta
Seven-leaved	Sapta-parna
Shadow	Chhaya
Son of wisdom	Manasa
Spirit(s)	Lha, Lhamayin

Spirit, Self	Atma
Spiritual intelligences	Dhyan Chohans
Supreme bliss	Pari-nirvana, Parinishpanna, Yong-Grub.
Supreme creative power	Adi-Shakti
Thirty	Tridasha
Three	Tri
Vehicle	Vahan
Verse	Shloka
Yard	Yati
Zero	Laya

BOOK I

COSMOGENESIS

Nor aught nor nought existed ; yon bright sky
Was not, nor heaven's broad roof outstretched above.
What covered all ? what sheltered ? what concealed ?
Was it the water's fathomless abyss ?
There was not death—yet there was nought immortal,
There was no confine betwixt day and night ;
The only One breathed breathless by Itself,
Other than It there nothing since has been,
Darkness there was, and all at first was veiled
In gloom profound—an ocean without light—
The germ that still lay covered in the husk
Burst forth, one nature, from the fervent heat. . .
Who knows the secret ? who proclaimed it here ?
Whence, whence this manifold creation sprang ?
The gods themselves came later into being—
Who knows from whence this great creation sprang ?
That, whence all this great creation came,
Whether Its will created or was mute,
The Most High Seer that is in highest heaven,
He knows it—or perchance even He knows not.

Rig Veda, X, 129

PROEM

[1] AN archaic manuscript—a collection of palm leaves made impermeable to water, fire, and air, by some specific unknown process—is before the writer's eye. On the first page is an immaculate white disk within a dull black ground. On the following page, the same disk, but with a central point. The first, the student knows to represent cosmos in eternity, before the reawakening of still slumbering energy, the emanation of the Word [or Logos] in later systems. The point in the hitherto immaculate disk, space and eternity in dissolution, denotes the

dawn of differentiation. It is the point in the mundane egg, the germ within the latter which will become the universe, the ALL, the boundless, periodical cosmos, this germ being latent and active, periodically and by turns.

The one circle is divine unity, from which all proceeds, whither all returns. Its circumference indicates the abstract, ever incognizable PRESENCE, and its plane, the UNIVERSAL SOUL, although the two are one. Only the face of the disk being white and the ground all around black, shows clearly that its plane is the only knowledge, dim and hazy though it still is, that is attainable by man. It is on this plane that the evolutionary manifestations begin; for it is in this SOUL that

slumbers, during the dissolution, the divine thought,[1] wherein lies concealed

[1] The term "divine thought," like that of "universal mind," must not be regarded as even vaguely shadowing forth an intellectual process akin to that exhibited by man. Only those who realize how far intuition soars above the tardy processes of ratiocinative thought can form the faintest conception of that absolute wisdom which transcends the ideas of time and space. Mind, as we know it, is resolvable into states of consciousness of varying duration, intensity, complexity, etc.—all in the ultimate resting on sensation, which is again illusion. Sensation again necessarily postulates limitation. The personal God of orthodox Theism perceives, thinks, and is affected by emotion; he repents and feels "fierce anger." But the notion of such mental states clearly involves the unthinkable postulate of the externality of the exciting stimuli, to say nothing of the impossibility of ascribing changelessness to a being whose emotions fluctuate with events in the worlds he presides over. The conceptions of a Personal God as changeless and infinite are thus unpsychological and, what is worse, unphilosophical.

the plan of every future cosmogony and theogony.

2 It [the Absolute] is the ONE LIFE, eternal, invisible, yet omnipresent, without beginning or end, yet periodical in its regular manifestations, between which periods reigns the dark mystery of non-being; unconscious, yet absolute consciousness; unrealizable, yet the one self-existing reality; truly, "a chaos to the sense, a cosmos to the reason." Its one absolute attribute, which is ITSELF, eternal, ceaseless motion, is called in esoteric parlance the "great breath," which is the perpetual motion of the universe, in the sense of limitless, ever-present SPACE. That which is motionless cannot be divine. But then there is

nothing in fact and reality absolutely motionless within the universal soul.

From the beginning of man's inheritance, from the first appearance of the architects of the globe he lives in, the unrevealed Deity was recognized and considered under its only philosophical aspect—universal motion, the thrill of the creative breath in nature. Occultism sums up the "one existence" thus: Deity is an arcane, living (or moving) FIRE, and the eternal witnesses to this unseen presence are light, heat, moisture,"—this trinity including

3 and being the cause of every phenomenon in nature. Intra-cosmic motion is eternal and ceaseless; cosmic motion (the visible, or that which is subject

to perception) is finite and periodical. As an eternal abstraction it is the EVER-PRESENT; as a manifestation it is finite both in the coming direction and the opposite, the two being the alpha and omega of successive reconstructions. Cosmos—the NOUMENON—has nought to do with the causal relations of the phenomenal world. It is only with reference to the intra-cosmic soul, the ideal cosmos in the immutable divine thought, that we may say: "It never had a beginning nor will it have an end." With regard to its body or cosmic organization, though it cannot be said that it had a first, or will ever have a last construction, yet at each new evolution, its organization may be regarded

as the first and the last of its kind, as it evolutes every time on a higher plane.

"The esoteric doctrine teaches, that the one infinite and unknown essence exists from all eternity, and in regular and harmonious successions
4 is either passive or active. Upon inaugurating an active period, says the secret doctrine, an expansion of this divine essence *from within outwardly*,[1] occurs in obedience to eternal and immutable law, and the phenomenal or visible universe is the

[1] [Thus in *Isis Unveiled* (II, 264-5), from which this passage is quoted. Our text has wrongly "from without inwardly and from within outwardly." The expansion or manifestation of the universe happens of course "from within outwardly," and the contraction or dissolution "from without inwardly".]

ultimate result of the long chain of cosmical forces thus progressively set in motion. In like manner, when the passive condition is resumed, a contraction of the divine essence takes place, and the previous work of creation is gradually and progressively undone. The visible universe becomes disintegrated, its material dispersed; and 'darkness,' solitary and alone, broods once more over the face of the 'deep.' To use a metaphor (from the Secret Books)[1] which will convey the idea still more clearly, an outbreathing of the 'unknown essence' produces the world; and an inhalation causes it to

[1] [The words within brackets are not found in *Isis Unveiled*. The Secret Books meant here are probably the *Commentaries* of *Kiu-ti*.]

disappear. This process has been going on from all eternity, and our present universe is but one of an infinite series, which had no beginning and will have no end."

This passage [from *Isis Unveiled*] will be explained, as far as it is possible, in the present work. Though, as it now stands, it contains nothing new to the orientalist, its esoteric interpretation may contain a good deal which has hitherto remained entirely unknown to the Western student.

* * *

The first illustration [in the archaic manuscript] being a plain disc ○, the second one in the archaic symbol shows ⊙, a disc with a point in it—the first differentiation in the

periodical manifestations of the ever-eternal nature, sexless and infinite "mother-space in THAT," the point in the disc, or potential space within abstract space. In its third stage the point is transformed into a diameter, thus ⊖. It now symbolizes a divine immaculate mother-nature within the all-embracing absolute infinitude. When the diameter line is crossed by a vertical one ⊕, it becomes the mundane cross. Humanity has reached its third root-race; it is the sign for the origin of human life to begin. When the circumference disappears and leaves only the + it is a sign that the fall of man into matter is accomplished, and the FOURTH race begins. The cross within a circle symbolizes pure pantheism;

when the cross was left uninscribed, it became phallic. It had the same and yet other meanings as a TAU inscribed within a circle ⊕ or as a "Thor's hammer," the Jaina cross, so-called, or simply svastica within a circle ⊕.

By the third symbol—the circle divided in two by the horizontal line of the diameter—the first manifestation of creative (still passive, because feminine) nature was meant. The first shadowy perception of man connected with procreation is feminine, because man knows his mother more than his father. Hence female deities were more sacred than the male. Nature is therefore feminine, and, to a degree, objective and tangible, and the spirit

principle which fructifies it is concealed. By adding to the circle with the horizontal line in it, a perpendicular line, the tau was formed—T—the oldest form of the letter. It was the glyph of the third root-race to the day of its symbolical "fall"—*i.e.*, when the separation of sexes by natural evolution took place—when the figure became ⌀, the circle, or sexless life modified or separated—a double glyph or symbol. With the [sub] races of our fifth race it became in symbology the sacr'[1] of the first-formed races; then it changed into the Egyptian ♀ (emblem of life), and still later into the sign of

[1] From which "sacred," "sacrament" are derived, which have now become synonyms of "holiness."

Venus, ♀. Then comes the svastica (Thor's hammer, or the "Hermetic cross" now), entirely separated from its circle, thus becoming purely phallic. The esoteric symbol of kali yuga is the five-pointed star reversed, thus ★—the sign of human sorcery, with its two points (horns) turned heavenward,
6 a position every occultist will recognize as one of the "left-hand," and used in ceremonial magic.

* * *

The Absolute is not God, because it is not *a* God. "It is that which is supreme, and not supreme." IT is supreme as CAUSE, not supreme as EFFECT. It is simply, as a "secondless reality," the all-inclusive cosmos —or rather the infinite cosmic space

—in the highest spiritual sense, of course, being the unchanging, pure, free, undecaying supreme root, "the ONE true existence," and the absolute intelligence and consciousness cannot be a cognizer, "for THAT can have
7 no subject of cognition." The Absolute is in short the collective aggregate of cosmos in its infinity and eternity, the THAT and THIS to which distributive aggregates cannot be applied. "In the beginning THIS was the Self, one only." THIS refers to the universe; the sense of the words "In the beginning" meaning before the reproduction of the phenomenal universe.

Therefore, when the Pantheists echo the secret doctrine, which states that

THIS cannot create, they do not deny a creator, or rather a *collective aggregate* of creators, but only refuse very logically to attribute creation and especially formation, something finite, to an infinite principle. With them, the Absolute is a[n] [im]passive because an absolute cause, the unconditioned. It is only limited omniscience and omnipotence that are refused to the latter, because these are still attributes, and because the Absolute, being the "supreme ALL," the ever invisible spirit and soul of nature, changeless and eternal, can have no attributes; absoluteness very naturally precluding any idea of the finite or conditioned from being connected with it. Since there can be neither two

INFINITES nor two ABSOLUTES in a universe supposed to be boundless, this self-existence can hardly be conceived of as creating personally. In the sense and perceptions of finite "beings," THAT is "non-being," in the sense that it is the one BE-NESS; for in this ALL lies concealed its coeternal and coeval emanation or inherent radiation, which upon becoming periodically the creator (the male-female potency), becomes or expands itself into the manifested universe. The divine spirit moving on the (abstract) waters of space, is transformed into the waters of concrete substance moved by him, who now becomes the manifested Word or Logos.

8 The orthodox who rise the most against the Pantheists, calling them Atheists, are forced to accept the death of the creator at the expiration of every "age" of this (creative) deity (100 divine years—a period which in our years requires fifteen figures [311,040,000,000,000] to express it). Yet, no philosopher will view this "death" in any other sense than as a temporary disappearance from the manifested plane of existence, or as a periodical rest.

The occultists show the impossibility of accepting on philosophical grounds the idea of the absolute ALL creating or even evolving the "golden egg," into which it is said to enter in order to transform itself into the creator,

who expands himself later into gods and all the visible universe. They say that absolute unity cannot pass to infinity; for infinity presupposes the limitless extension of *something*, and the duration of that "something;" and the one All is like space—which is its only mental and physical representation on this earth, or our plane of existence—neither an object of nor a subject to perception. If one could suppose the eternal infinite All, the omnipresent unity, instead of being in eternity, becoming through periodical manifestation a manifold universe or a multiple personality, that unity would cease to be one. Space is neither a "limitless void," nor a "conditioned fulness," but both; being, in the plane

of absolute abstraction, the ever-incognizable deity, which is void only to finite minds, and on that of illusive perception, the plenum, the absolute container of all that is, whether manifested or unmanifested: it is, therefore, that ABSOLUTE ALL. There is no difference between the Christian Apostle's "In Him we live and move and have our being," and the Hindu Sage's "The universe lives in, proceeds from, and
9 will return to the creator," for the Absolute, the unmanifested, is that universe *in abscondito*, and the creator, the manifested, is the Logos, made male-female in the symbolical orthodox dogmas. The God of the Apostle-Initiate and of the Hindu Sage being both the unseen and the visible SPACE.

Space is called in the esoteric symbolism "the seven-skinned eternal mother-father." It is composed from its undifferentiated to its differentiated surface of seven layers.

"What is that which was, is, and will be, whether there is a universe or not; whether there be gods or none?" asks the esoteric Senzar Catechism. And the answer made is—SPACE.

It is not the one unknown ever-present God in nature, or nature *in abscondito*, that is rejected, but the God of human dogma and his *humanized* "Word" [or Logos]. In his infinite conceit and inherent pride and vanity, man shaped it himself with his sacrilegious hand out of the material he found in his own small

brain-fabric, and forced it upon mankind as a direct revelation from the one unrevealed SPACE. The occultist accepts revelation as coming from divine yet still finite beings, the manifested lives, never from the unmanifestable ONE LIFE; from those entities, called primordial man, the planetary spirits of all nations, who have become gods for men. He also regards the supreme creative power—the direct emanation of root-matter, the eternal root of THAT, and the female aspect of the creative cause in her aetheric form of the universal soul—as philosophically an illusion, and cause of human illusion. But this view does not prevent him from believing in its existence so long as it lasts, to wit, for one great

evolution; nor from applying the aether, the radiation of root-matter, to practical purposes, connected as the world-soul is with all natural phenomena, known or unknown to science.

11 The Occult Catechism contains the following questions and answers: "*What is it that ever is?*" "*Space, the eternal parentless.*" "*What is it that ever was?*" "*The germ in the root.*" "*What is it that is ever coming and going?*" "*The great breath.*" "*Then, there are three eternals?*" "*No, the three are one. That which ever is is one, that which ever was is one, that which is ever being and becoming is also one: and this is space.*"

"*Explain, oh disciple.*"—"*The One is an unbroken circle (ring) with no circumference, for it is nowhere and everywhere; the One is the boundless plane of the circle, manifesting a diameter only during the evolutionary periods; the One is the indivisible point found nowhere, perceived everywhere during those periods; it is the vertical and the horizontal, the father and the mother, the summit and base of the father, the two extremities of the mother, reaching in reality nowhere, for the One is the ring as also the rings that are within that ring. Light in darkness and darkness in light: the 'breath which is eternal.' It proceeds from without inwardly, when it*

is everywhere, and from within outwardly, when it is nowhere—(i.e., illusion, one of the centres). It
12 *expands and contracts (exhalation and inhalation). When it expands the mother diffuses and scatters; when it contracts, the mother draws back and ingathers. This produces the periods of evolution and dissolution. The germ is invisible and fiery; the root (the plane of the circle) is cool; but during evolution her garment is cold and radiant. Hot breath is the father who devours the progeny of the many-faced element (heterogeneous); and leaves the single-faced ones (homogeneous). Cool breath is the mother, who conceives, forms, brings forth, and receives them back into her*

bosom, to reform them at the dawn (of the day of the creator, or evolution)."

For clearer understanding on the part of the general reader, it must be stated that occult science recognizes *seven* cosmical elements—four entirely physical, and the fifth (ether) semi-material, as it will become visible in the air towards the end of our fourth round, to reign supreme over the others during the whole of the fifth. The remaining two are as yet absolutely beyond the range of human perception. These latter will, however, appear as presentments during the 6th and 7th races of this round, and will become known in the 6th and 7th rounds respectively. These seven elements with their numberless

13 sub-elements (far more numerous than those known to science) are simply *conditional* modifications and aspects of the ONE and only element. This latter is not *ether*, not even *aether* but the *source* of these. The fifth element, now advocated quite freely by science, is not the ether hypothesized by Sir Isaac Newton—although he calls it by that name, having associated it in his mind probably with the aether, "father-mother" of antiquity.

* * *

Before the reader proceeds to the consideration of the Stanzas from the Book of Dzyan which form the basis of the present work, it is absolutely necessary that he should be made acquainted with the few fundamental conceptions

which underlie and pervade the entire system of thought to which his attention is invited. These basic ideas are few in number, and on their clear apprehension depends the understanding of all that follows; therefore no apology is required for asking the reader to make himself familiar with them first, before entering on the perusal of the work itself.

14 The secret doctrine establishes three fundamental propositions:

(a) An omnipresent, eternal, boundless, and immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of

thought, "unthinkable and unspeakable."

To render these ideas clearer to the general reader, let him set out with the postulate that there is one absolute reality which antecedes all manifested, conditioned being. This infinite and eternal cause—dimly formulated in the "unconscious" and "unknowable" of European philosophy—is the rootless root of "all that was, is, or ever shall be." It is of course devoid of all attributes and is essentially without any relation to manifested, finite being. It is "be-ness" rather than being, and is beyond all thought or speculation.

This "be-ness" is symbolized in the secret doctrine under two aspects. On the one hand, absolute abstract space,

representing bare subjectivity, the one thing which no human mind can either exclude from any conception, or conceive of by itself. On the other, absolute abstract motion representing unconditioned consciousness. Even our Western thinkers have shown that consciousness is inconceivable to us apart from change, and motion best symbolizes change, its essential characteristic. This latter aspect of the one reality, is also symbolized by the term "the great breath," a symbol sufficiently graphic to need no further elucidation. Thus, then, the first fundamental axiom of the secret doctrine is this metaphysical ONE ABSOLUTE—BE-NESS—symbolized by finite intelligence as the theological trinity.

It may, however, assist the student if a few further explanations are given here.

The nature of the "first cause," which the occultist derives from the "causeless cause," the "eternal," and the "unknowable," is essentially the same as that of the consciousness which wells up within us: in short, the impersonal reality pervading the cosmos is the pure noumenon of thought.

The one reality, the Absolute is the field of absolute consciousness, *i.e.*, that essence which is out of all relation to conditioned existence, and of which conscious existence is a conditioned symbol. But once that we pass in thought from this (to us) absolute

negation, duality supervenes in the contrast of spirit (or consciousness) and matter, subject and object.

Spirit (or consciousness) and matter are however to be regarded, not as independent realities, but as the two facets or aspects of the Absolute, which constitute the basis of conditioned being whether subjective or objective.

Considering this metaphysical triad as the root from which proceeds all manifestation, the Great Breath assumes the character of precosmic ideation. It is the *fons et origo* of force and of all individual consciousness, and supplies the guiding intelligence in the vast scheme of cosmic evolution. On the other hand, precosmic root-substance is that aspect

of the Absolute which underlies all the objective planes of nature.

Just as precosmic ideation is the root of all individual consciousness, so pre-cosmic substance is the substratum of matter in the various grades of its differentiation.

Hence it will be apparent that the contrast of these two aspects of the Absolute is essential to the existence of the "manifested universe." Apart from cosmic substance, cosmic ideation could not manifest as individual consciousness, since it is only through a vehicle of matter that consciousness wells up as "I am I," a physical basis being necessary to focus a ray of the universal mind at a certain stage of complexity. Again, apart from cosmic

ideation, cosmic substance would remain an empty abstraction, and no emergence of consciousness could ensue.

The "manifested universe," therefore, is pervaded by duality, which is as it were the very essence of its ex-
16 istence as "manifestation." But just as the opposite poles of subject and object, spirit and matter, are but aspects of the one unity in which they are synthesized, so, in the manifested universe, there is "that" which links spirit to matter, subject to object.

This something, at present unknown to Western speculation, is called by the occultists the Fiery Whirlwind. It is the "bridge" by which the "ideas" existing in the "divine thought" are

impressed on cosmic substance as the "laws of nature." The Fiery Whirlwind is thus the dynamic energy of cosmic ideation; or, regarded from the other side, it is the intelligent medium, the guiding power of all manifestation, the "thought divine" transmitted and made manifest through the architects of the visible world. Thus from spirit, or cosmic ideation, comes our consciousness; from cosmic substance the several vehicles in which that consciousness is individualized and attains to self—or reflective—consciousness; while the Fiery Whirlwind, in its various manifestations, is the mysterious link between mind and matter, the animating principle electrifying every atom into life.

The following summary will afford a clearer idea to the reader.

(1) The ABSOLUTE, or the one reality, be-ness, which is both Absolute being and non-being.

(2) The first manifestation, the impersonal, and, in philosophy, *unmanifested* Logos, the precursor of the "*manifested*." This is the "first cause," the "*unconscious*" of European Pantheists.

(3) Spirit-matter, LIFE; the "spirit of the universe," or the *second* Logos.

(4) Cosmic ideation, the GREAT or intelligence, the universal world-soul; the cosmic noumenon of matter, the basis of the intelligent operations in and of nature, also called the great spiritual soul.

The ONE REALITY; its *dual* aspects in the conditioned universe.

Further, the secret doctrine affirms:

(*b*) The eternity of the universe *in toto* as a boundless plane; periodically "the playground of numberless universes incessantly manifesting and disappearing," called "the manifesting stars," and the "sparks of eternity." "The eternity of the pilgrim is like a
17 wink of the eye of self-existence" (Book of Dzyan). "The appearance and disappearance of worlds is like a regular tidal ebb of flux and reflux."

This second assertion of the secret doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in

all departments of nature. An alternation such as that of day and night, life and death, sleeping and waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe.

Moreover, the secret doctrine teaches:

(*c*) The fundamental identity of all souls with the universal over-soul, the latter being itself an aspect of the unknown root; and the obligatory pilgrimage for every soul—a spark of the former—through the cycle of incarnation (or "necessity") in accordance with cyclic and karmic law, during the whole term. In other words,

no purely spiritual, divine soul can have an independent (conscious) existence before the spark which issued from the pure essence of the universal sixth principle,—or the OVER-SOUL,—has (*a*) passed through every elemental form of the phenomenal world of that evolution, and (*b*) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its karma), thus ascending through all the degrees of intelligence, from the lowest to the highest mind, from mineral and plant, up to the holiest archangel. The pivotal doctrine of the esoteric philosophy admits no privileges or special gifts in man, save those won by his own ego through personal effort and merit throughout a long

series of metempsychoses and reincarnations. This is why the Hindus say that the universe is the Absolute, for the Absolute is in every atom of the universe, the six principles in nature being all the outcome—the variously differentiated aspects—of the SEVENTH and the ONE [beyond the seven], the only reality in the universe whether [macro-]cosmical or micro-cosmical; and also why the permutations (psychic, spiritual and physical) on the plane of manifestation and form, of the
18 sixth are viewed by metaphysical antiphrasis as illusive. For although the root of every atom individually and of every form collectively, is that seventh principle or the one reality, still, in its manifested phenomenal and temporary

appearance, it is no better than an evanescent illusion of our senses.

In its absoluteness, the one principle under its two aspects (of the Absolute and the root-matter) is sexless, unconditioned and eternal. Its periodical (evolutionary) emanation—or primal radiation—is also one, androgynous and phenomenally finite. When the radiation radiates in its turn, all its radiations are also androgynous, to become male and female principles in their lower aspects. After the dissolution, whether the great or the minor (the latter leaving the world in *statu quo*), the first that reawakes to active life is the plastic aether, father-mother, the spirit and soul of ether, or the plane on the surface of the

circle. Space is called the "mother" before its cosmic activity, and father-mother at the first stage of re-awaken-
19 ing.

At this stage of the re-awakening of the universe, the sacred symbolism represents it as a perfect circle with the (root) point in the centre. This
20 sign was universal.

Such are the basic conceptions on which the secret doctrine rests. Once that the reader has gained a clear comprehension of them and realized the light which they throw on every problem of life they will need no further justification in his eyes, because their truth will be to him as evident as the sun in heaven.

* * *

I pass on, therefore, to the subject matter of the Stanzas, adding a skeleton outline of them, in the hope of thereby rendering the task of the student more easy, by placing before him in a few words the general conception therein explained.

Book I.[1] The history of cosmic evolution, as traced in the Stanzas, is, so to say, the abstract algebraical formula of that evolution. Hence the student must not expect to find there an account of all the stages and transformations which intervene between the first beginnings of "universal" evolution and our present state. To give such an account would be as impossible as it would be incomprehensible to

[1] [The original text has "Stanza I."]

men who cannot even grasp the nature of the plane of existence next to that to which, for the moment, their consciousness is limited.

The Stanzas, therefore, give an ab-
21 stract formula which can be applied *mutatis mutandis* to all evolution: to that of our tiny earth, to that of the chain of planets of which that earth forms one, to the solar universe to which that chain belongs, and so on, in an ascending scale, till the mind reels and is exhausted in the effort.

The seven Stanzas given in this Book[1] represent the seven terms of this abstract formula. They refer to, and describe the seven great stages of

[1] [The original text has "Volume".]

the evolutionary process, which are spoken of in the Purānas as the " seven creations," and in the Bible as the " days " of creation.

The reader has to bear in mind that the Stanzas given treat [more particularly] only of the cosmogony of our own solar[1] system and what is visible around it, after a solar dissolution. The secret teachings with regard to the evolution of the universal kosmos cannot be given, since they could not be understood by the highest minds in this age, and there seem to be very few initiates, even among the greatest, who are allowed to speculate upon this subject. Moreover the Teachers say

[1] [The original text has " planetary ", by which however is meant the system of planets revolving around the sun.]

openly that not even the highest Spiritual Intelligences have ever penetrated the mysteries beyond those boundaries that separate the milliards of solar systems from the " central sun," as it is called. Therefore, that which is given, relates only to our visible kosmos, after a " night of the creator."

Stanza I[1] describes the state of the ONE ALL during dissolution, before the first flutter of re-awakening manifestation.

A moment's thought shows that such a state can only be symbolized; to describe it is impossible. Nor can it be symbolized except in negatives; for, since it is the state of absoluteness *per se*, it can possess none of those

[1] [The original text has " The First Stanza."]

specific attributes which serve us to describe objects in positive terms. Hence that state can only be suggested by the negatives of all those most abstract attributes which men feel rather than conceive, as the remotest limits attainable by their power of conception.

The stage described in *Stanza II* is to a western mind so nearly identical with that mentioned in the first Stanza, that to express the idea of its difference would require a treatise in itself. Hence it must be left to the intuition and the higher faculties of the reader to grasp, as far as he can, the meaning of the allegorical phrases used. Indeed it must be remembered that all these Stanzas appeal to the inner faculties

rather than to the ordinary comprehension of the physical brain.

Stanza III describes the re-awakening of the universe to life after dissolution. It depicts the emergence of the "monads" from their state of absorption within the ONE; the earliest and highest stage in the formation of "worlds," the term monad being one which may apply equally to the vastest solar system or the tiniest atom.

Stanza IV shows the differentiation
22 of the "germ" of the universe into the septenary hierarchy of conscious divine powers, who are the active manifestations of the one supreme energy. They are the framers, shapers, and ultimately the creators of all the manifested universe, in the only sense

in which the name "creator" is intelligible; they inform and guide it; they are the intelligent beings who adjust and control evolution, embodying in themselves those manifestations of the ONE LAW, which we know as "the law of nature."

Generically, they are known as the spiritual intelligences, though each of the various groups has its own designation in the secret doctrine.

This stage of evolution is spoken of as the "creation" of the Gods.

In *Stanza V* the process of world-formation is described—first, diffused cosmic matter, then the fiery "whirlwind," the first stage in the formation of a nebula. That nebula condenses, and after passing through

various transformations, forms a solar universe, a planetary chain, or a single planet, as the case may be.

The subsequent stages in the formation of a "world" are indicated in *Stanza VI*, which brings the evolution of such a world down to its fourth great period [round], corresponding to the period in which we are now living.

151 With the 4th verse of Stanza VI ends that portion of the Stanzas which relates to the universal cosmogony after the last great dissolution, or universal destruction, which when it comes sweeps out of space every differentiated thing, Gods as atoms, like so many dry leaves. From this verse onwards, the Stanzas are concerned only with our solar system in

general, with the planetary chains therein inferentially, and with the history of our globe (the 4th) and its chain[1] especially. All the Stanzas and verses which [from here on] follow in this Book I refer only to the evolution of and on our earth.

22 *Stanza VII* continues the history, tracing the descent of life down to the appearance of man; and thus closes the First Book of *The Secret Doctrine*.

* * *

23 The reader who is not a Theosophist, is once more invited to regard all that which follows as a fairy tale, if he likes; at best as one of the yet unproven
24 speculations of *dreamers*; and, at the

[1] [The original text has: "(the 4th. and its chain)."]

worst, as an additional hypothesis to the many scientific hypotheses past, present and future, some exploded, others still lingering. It is not in any sense worse than are many of the so called scientific theories; and it is in every case more philosophical and probable.

THE STANZAS OF DZYAN

STANZA I. THE NIGHT OF THE UNIVERSE

35 1. The eternal parent, wrapped in her ever-invisible robes, had slumbered once again for seven eternities.

Eternal parent : mother space.
Ever-invisible robes : root-matter.
Seven eternities : 311,040,000,000,000 years.

36 2. Time was not, for it lay asleep in the infinite bosom of duration.

Infinite bosom of duration: where the two eternities of past and future merge in one, the eternal present.

37 3. Universal mind was not, for there were no celestial beings to contain it.

To contain: and hence to manifest.

38 4. The seven ways to bliss were not. The great causes of misery were not, for there was no one to produce and get ensnared by them.

Seven ways: stream-enterer, once-returner, not-returner, arhat, followed by three higher arhatic stages, of which the last is called "arhat of the fire-mist." See vs. 46.

The great causes of misery: of which there are twelve—ignorance, formative activities, consciousness, name and form, the six regions of the senses, contact, sensation, thirst, attachment, existence, birth, old age and death.[1]

40 5. Darkness alone filled the boundless all, for father, mother, and son were once more one, and the son had not awakened yet for the

[1] [See *ML*, 59.]

new wheel and his pilgrimage thereon.

Father, mother, son : spirit, substance, cosmos ; time, space, motion ; monad, ego, person.

Wheel : globe, planetary chain, solar system, cosmos.

42 6. The seven sublime lords and the seven truths had ceased to be, and the universe, the son of necessity, was immersed in supreme bliss, to be outbreathed by that which is and yet is not. Naught was.

Seven sublime lords : seven creative spirits, planetary logoi.

Seven truths : as yet only four revealed, one for each round.

Necessity : law of causality.

Supreme bliss : absolute perfection.

44 7. The causes of existence had been done away with ; the visible that was, and the invisible that is, rested in eternal non-being —the one being.

Causes of existence : identical with the causes of misery of vs. 4.

46 8. Alone, the one form of existence stretched boundless, infinite, causeless, in dreamless sleep ; and life pulsated unconscious in

universal space, throughout that all-presence which is sensed by the opened eye of the purified soul.

One form of existence: basis and source of all things.
Dreamless sleep: imageless, formless existence.
Opened eye: inner spiritual eye of the seer.
Purified soul: highest adept.

47 9. But where was the purified soul when the store-soul of the universe was in the absolute reality and the great wheel was parentless.

Store-soul: universal over-soul, cosmic group-soul.

Stanza II. The Idea of Differentiation

53 10. (1) Where were the builders, the luminous sons of the evolutionary dawn? In the unknown darkness in their celestial supreme bliss. The producers of the form from no-form—the root of the world—the mother of the gods and root-substance rested in the bliss of non-being.

Builders: architects of the planetary system.

Mother of the gods: cosmic space.

54 11. (2) Where was silence? Where the ears to sense it? No, there was neither silence nor sound; naught save ceaseless eternal breath, which knows itself not.

Eternal breath: eternal motion.

57 12. (3) The hour had not yet struck; the ray had not yet flashed into the germ; the mother-lotus had not yet swollen.

Germ: the point in the mundane egg, representing the root of matter.

Lotus: symbol of the cosmos.

58 13. (4) Her heart had not yet opened for the one ray to enter, thence to fall, as three into four, into the lap of illusion.

Three: father, mother, son. See vs. 5.

60 14. (5) The seven were not yet born from the web of light. Darkness alone was father-mother, root-substance; and root-substance was in darkness.

The seven: the seven sons, the creators of the planetary chain.

Root-substance: that which fills the universe, the root of all things.

61 15. (6) These two are the germ, and the germ is one. The universe was still concealed in the divine thought and the divine bosom.

STANZA III. THE AWAKENING OF COSMOS

62 16. (1) The last vibration of the seventh eternity thrills through infinitude. The mother swells, expanding from within without, like the bud of the lotus.

Mother: waters of space.

63 17. (2) The vibration sweeps along, touching with its swift wing the whole universe and the germ that dwelleth in darkness, the darkness that breathes over the slumbering waters of life.

Swift wing: simultaneously everywhere.

Breathes: moves.

Waters of life: chaos, the female principle in symbolism.

64 18. (3) Darkness radiates light, and light drops one solitary ray into the waters, into the mother-deep. The ray shoots through the

virgin-egg, the ray causes the eternal egg to thrill, and drop the non-eternal germ, which condences into the world-egg.

Solitary ray ; divine thought.

Virgin-egg : abstract egg-ness, potential existence.

Non-eternal : periodical.

World-egg : concrete, actual existence.

66 19. (4) The three fall into the four. The radiant essence becomes seven inside, seven outside. The luminous egg, which in itself is three, curdles and spreads in milk-white curds throughout the

depths of mother, the root that grows in the depths of the ocean of life.

Milk-white curds : the milky way.

68 20. (5) The root remains, the light remains, the curds remain, and still father-mother of the gods is one.

Father-mother of the gods : the six in one, the septenary root from which all proceeds.

69 21. (6) The root of life was in every drop of the ocean of immortality, and the ocean was radiant light, which was fire, and heat, and

motion. Darkness vanished and was no more; it disappeared in its own essence, the body of fire and water, of father and mother.

Fire, heat, motion: the soul or essence of physical fire, heat, motion.

Fire-water, father-mother: divine ray and chaos, spirit and matter.

71 22. (7) Behold, o disciple the radiant child of the two, the unparalleled refulgent glory, bright space, son of dark space, who emerges from the depths of the great dark waters. It is father-mother of the gods, the

younger, the * * *. He shines forth as the sun, he is the blazing divine dragon of wisdom; the one is four, and four takes to itself three, and the union produces the seven, in whom are the seven, which become the thirty, the hosts and the multitudes. Behold him lifting the veil, and unfurling it from east to west. He shuts out the above, and leaves the below to be seen as the great illusion. He marks the places for the

shining ones, and turns the upper into a shoreless sea of fire, and the one manifested into the great waters.

The younger: the new life.
The * * *: the logos. See vs. 40.
The one: the dragon of wisdom.
Shining ones: stars.
Upper: space.
Manifested: element.

77 23. (8) Where was the germ, and where was now darkness? Where is the spirit of the flame that burns in thy lamp, o disciple? The germ is that, and that is light,

the white brilliant son of the dark hidden father.

That: the unrevealed principle, abstract deity.

81 24. (9) Light is cold flame, and flame is fire, and fire produces heat, which yields water—the water of life in the great mother.

Light: essence of our divine ancestors.

Cold flame: soul of things, neither hot nor cold.
Fire: creator, preserver, destroyer.
Great mother: chaos.

83 25. (10) Father-mother spin a web, whose upper end is

fastened to spirit, the light of the one darknes, and the lower one to its shadowy end, matter; and this web is the universe, spun out of the two substances made in one, which is root-substance.

83 26. (11) It expands when the breath of fire is upon it; it contracts when the breath of the mother touches it. Then the sons dissociate and scatter, to return into their mother's bosom, at the end of the 'great day', and re-become one with her. When

it is cooling, it becomes radiant. Its sons expand and contract through their own selves and hearts; they embrace infinitude.

It: the web.

Breath of fire: the father.

Mother: root-matter.

Sons: elements with their powers or intelligences.

85 27. (12) Then root-substance sends the fiery whirlwind to harden the atoms. Each is a part of the web. Reflecting the 'self-existent lord,' like a mirror, each becomes in turn a world.

Fiery whirlwind: cosmic electricity.
Harden: by infusing energy.
Each: atom.
Web: universe.
Self-existent lord: primeval light.

STANZA IV. THE SEPTENARY HIERARCHIES

85 28. (1) Listen, ye sons of the earth, to your instructors—the sons of the fire. Learn, there is neither first nor last; for all is one: number issued from no-number.

Sons of the fire: sons of mind, of formless, invisible fire.

All is one, etc.: other reading, 'all is one number, issued from no-number.'

88 29. (2) Learn what we, who descend from the primordial seven, we, who are born from the primordial flame, have learnt from our fathers.

Primordial seven: the direct ray and emanation of the eternally self-existent one.
We: the highest beings on the scale of existence.

88 30. (3) From the effulgency of light—the ray of the ever-darkness—sprang in space the re-awakened energies;

the one from the egg, the six, and the five. Then the three, the one, the four, the one, the five—the twice seven, the sum total. And these are the essences, the flames, the elements, the builders, the numbers, the formless, the forms, and the force or divine man, the sum total. And from the divine man emanated the forms, the sparks, the sacred animals, and the messengers of the sacred fathers within the holy four.

The one from the egg, etc.: 1065.
The three, the one, etc.: 31415, π.

93 31. (4) This was the army of the voice, the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven. These are called spheres, triangles, cubes, lines and modellers; for thus stands the eternal cause of existence—the parent of the gods, which is:

These: sparks.

Cause of existence: See vs. 4, 7.
Parent of the gods: permutation of father-mother of the gods.

98 32. (5) 'Darkness,' the boundless, or the no-number, primeval cause of existence, root-substance, the boundless circle:

I. The primeval ancient, the number, for he is one.

II. The voice of the word, root-substance, the numbers, for he is one and nine.

III. The 'formless square.'

And these three, enclosed within the boundless circle, are the sacred four; and the ten are the formless universe. Then come the 'sons', the seven fighters, the one, the eighth left out, and his breath which is the light-maker.

No-number: see vs. 28.
Boundless circle: zero, x, unknown quantity.
One and nine: which make ten, the perfect number.
Seven fighters: planets.
The eighth left out: rejected, the sun of our solar system.

Light-maker: because the planets were all comets and suns in their origin.

105 33. (6) Then the second seven, who are the recorders, produced by the three. The rejected son is one. The 'son-suns' are countless.

Recorders: divine beings connected with karma, who write everything in the book of life.

Three: word, voice and spirit.

STANZA V. FOHAT, THE CHILD OF THE SEPTENARY HIERARCHIES

106 34. (1) The primordial seven, the first seven breaths of the

dragon of wisdom, produce in their turn from their holy circumgyrating breaths the fiery whirlwind.

107 35. (2) They make of him the messenger of their will. The collective wisdom becomes the fiery whirlwind: the swift son of the divine sons, whose sons are the recorders, runs circular errands. The fiery whirlwind is the steed, and the thought is the rider. He passes like lightning through the fiery clouds; takes three, and five,

and seven strides through the seven regions above, and seven below. He lifts his voice, and calls the innumerable sparks, and joins them together.

They: the primordial seven.
Him: the fiery whirlwind.
Collective wisdom: real, occult, magical knowledge.
The thought: of the collective wisdom guides the fiery whirlwind.
Fiery clouds: cosmic mists.
Seven below: the worlds to be.
Sparks: atoms, monads.

116 36. (3) He is their guiding spirit and leader. When he

commences work, he separates the sparks of the lower kingdom, that float and thrill with joy in their radiant dwellings, and forms therewith the germs of wheels. He places them in the six directions of space, and one in the middle—the central wheel.

Lower kingdom: of the mineral atoms.
Radiant dwellings: gaseous clouds.
Six directions: east, west, north, south, zenith, nadir; the double triangle of spirit and matter.

118 37. (4) The fiery whirlwind traces spiral lines to unite

the sixth to the seventh—the crown. An army of the sons of light stands at each angle; the recorders, in the middle wheel. They say: 'this is good.' The first divine world is ready; the first, the second. Then the 'divine no-form' reflects itself in the shadow-world, the first garment of the parentless.

The fiery whirlwind: in his capacity of divine love.

Sixth: or second principle, intelligence, vehicle of the

Seventh: or first principle, spirit.

They: the recorders.

The first, the second: the first (spirit) is now the second or shadow-world, its vehicle.

Parentless: monad.

122 38. (5) The fiery whirlwind takes five strides, and builds a winged wheel at each corner of the square for the four holy ones and their armies.

Five strides: the cosmic and human principles, below the sixth and seventh.

Four holy ones: regents of north, south, east, west, connected with karma.

129 39. (6) The recorders circumscribe the triangle, the first one, the cube, the second one, and the pentacle within the egg. It is the ring called 'pass not' for those who descend and ascend; who during the age are progressing towards the great day 'be with us.' Thus were formed the formless and the forms: from one light, seven lights; from each of the seven, seven times seven lights. The wheels watch the ring.

Triangle, first one, etc.: 31415.
Egg: circle.
Pass not: impassable barrier between personal ego and impersonal self.
Those who descend, etc.: the incarnating monads.
Be with us: one with us, the one life.
Wheels: regents of the wheels. See vs. 38.
Ring: globe, round, chain.

Stanza VI. Our World, Its Growth And Development

136 40. (1) By the power of the mother of mercy and knowledge, the triple of the logos,

residing in the melodious heaven of sound—the fiery whirlwind, the breath of their progeny, the son of the sons, having called forth, from the lower abyss, the illusive form of our universe and the seven elements:—

Mother of mercy and knowledge: divine voice, creative power, energy of the logos.

Logos: See vs. 22.

Triple: mother, wife and daughter.

Their progeny: of the triple.

Abyss: chaos.

138 41. (2) The swift and the radiant one produces the

seven zero centres, against which none will prevail to the great day 'be with us'; and seats the universe on these eternal foundations, surrounding our universe with the elementary germs.

Swift and radiant one: fiery whirlwind, 'builder of builders.'

Elementary germs: atoms, monads.

140 42. (3) Of the seven—first one manifested, six concealed; two manifested, five concealed; three manifested, four concealed, four produced, three hidden; four and one

fraction revealed, two and onehalf concealed; six to be manifested, one laid aside. Lastly, seven small wheels revolving; one giving birth to the other.

Seven: elements.
Seven small wheels: our planetary chain or ring.

144 43. (4) He builds them in the likeness of older wheels, placing them on the imperishable centres.

How does the fiery whirlwind build them? He collects the fiery dust. He makes

balls of fire, runs through them, and round them infusing life there into, then sets them into motion; some one way, some the other way. They are cold, he makes them hot. They are dry, he makes them moist. They shine, he fans and cools them.

Thus acts the fiery whirlwind from one twilight to the other, during seven eternities.

Older wheels: in previous evolutions.
Imperishable centre: zero-point; a condition, not a mathematical point.
[See p. 83 of the *Proem*.]

191 44. (5) At the fourth, the sons are told to create their images, one-third refuses. Two obey.

Fourth: round.

Images: species after their likeness, after their kind.

Two: thirds.

192 The curse is pronounced. They will be born in the fourth, suffer and cause suffering. This is the first war.

Curse: karmic retribution.

Fourth: race.

199 45. (6) The older wheels rotated downward and upward. The mother's spawn

filled the whole. There were battles fought between the creators and the destroyers, and battles fought for space; the seed appearing and reappearing continuously.

Older wheels: in previous rounds.

The whole: kosmos.

Seed: spiritual particle, ethereal organism, celestial being.

205 46. (7) Make thy calculations, o disciple, if thou wouldst learn the correct age of thy small wheel. Its fourth spoke is our mother. Reach the fourth fruit of the

fourth path of knowledge that leads to bliss, and thou shalt comprehend, for thou shalt see.

Small wheel: planetary chain.
Mother: earth.
Fourth path: arhat. See vs. 4.

Stanza VII. The Parents of Man on Earth

213 47. (1) Behold the beginning of sentient formless life. First, the divine, the one from the mother spirit; then, the spiritual; the three from

the one, the four from the one, and the five, from which the three, the five and the seven. These are the three-fold and the four-fold downward: the mind-born sons of the first lord, the shining seven. It is they who are thou, I, he, o disciple, they who watch over thee and thy mother, earth.

Divine: vehicle.
Mother-spirit: self.
Spiritual: self-intelligence, spirit-soul.
Three from the one, etc.: 31415.
Three, four, five: twelve hierarchies.

222 48. (2) The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom. Through the countless rays proceeds the life-ray, the one, like a thread through many beads.

Last atom: of form, of external body.

231 49. (3) When the one becomes two, the 'three-fold' appears, and the three are one; and it is our thread, o disciple, the heart of the man-plant called 'seven-leaved.'

Seven-leaved: seven principles.

237 50. (4) It is the root that never dies, the three-tongued flame of the four wicks. The wicks are the sparks, that draw from the three-tongued flame shot out by the seven —their flame—the beams and sparks of one moon reflected in the running waves of all the rivers of the earth.

Three-tongued flame: upper triad of principles, spirit-intelligence-mind.
Four wicks: four lower principles: body-double-life-desire.

238 51. (5) The spark hangs from the flame by the finest

thread of the fiery whirlwind. It journeys through the seven worlds of illusion. It stops in the first, and is a metal and a stone; it passes into the second, and behold —a plant; the plant whirls through seven changes and becomes a sacred animal.

From the combined attributes of these, man, the thinker, is formed.

Who forms him? The seven lives and the one life. Who completes him? The fivefold spirits. And who

perfects the last body? Fish, sin, and moon.

Flame: spirit-intelligence [*ML*, 174].

Spark: mind, its aroma.

Seven worlds: seven globes of the planetary chain.

First: kingdom.

Sacred animal: first shadow of physical man.

Fish, sin, moon: symbols of immortal being.

264 52. (6) From the first-born the thread between the silent watcher and his shadow becomes more strong and radiant with every change. The morning sunlight has changed into noon-day glory.

First-born: primitive, first man.
Silent watcher: monad.
Shadow: incarnation.
Change: birth and death.

265 53. (7) 'This is thy present wheel,' said the flame to the spark. 'Thou art myself, my image and my shadow. I have clothed myself in thee, and thou art my vehicle to the day 'be with us,' when thou shalt re-become myself and others, thyself and me.' Then the builders, having donned their first clothing, descend on radiant earth

and reign over men—who are themselves.

Builders: watchers, the elect, the pioneers.

SUMMING UP

"The history of creation and of this world from its beginning up to the present times is composed of *seven chapters*. The *seventh* chapter is not yet written."

T. SUBBA ROW, *The Theosophist*, 1881

THE first of these seven chapters has been attempted and is now finished. However incomplete and feeble as an exposition, it is at any rate an approximation—using the word in a mathematical sense—to that which is the oldest basis for all the subsequent cosmogonies. The attempt to render in a European tongue the grand panorama

of the ever periodically recurring law —impressed upon the plastic minds of the first races endowed with consciousness by those who reflected the same from the universal mind—is daring, for no human language, save the Sanskrit—which is that *of the Gods*—can do so with any degree of adequacy. But the failures in this work must be forgiven for the sake of the motive.

272 Owing to the intrinsic difficulties of the subjects treated, and the almost insurmountable limitations of the English tongue (as of all other European languages) to express certain ideas, it is more than probable that the writer has failed to present the explanations in the best and in the clearest form ;

yet all that could be done was done under every adverse circumstance, and this is the utmost that can be expected of any writer.

* * *

Let us recapitulate and show, by the vastness of the subjects expounded, how difficult, if not impossible, it is to do them full justice.

(1) The secret doctrine is the accumulated wisdom of the ages, and its cosmogony alone is the most stupendous and elaborate system. But such is the mysterious power of occult symbolism, that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain, in the bewildering series of evolutionary progress,

are all recorded on a few pages of geometrical signs and glyphs. The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul of things there, where an ordinary profane, however learned, would have perceived but the external work of form. But modern science believes not in the "soul of things,"[1] and hence will reject the whole system of ancient cosmogony. It is useless to say that the system in question is no fancy of one or several isolated individuals. That it is the uninterrupted record covering thousands of generations of seers whose respective experiences were made to

[1] [*The Light of Asia*, Bk. VIII; see also *ML*, 116.]

273 test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of humanity. That for long ages, the "wise men" of the fifth race, of the stock saved and rescued from the last cataclysm and shifting of continents, had passed their lives *in learning, not teaching*. How did they do so? It is answered: by checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts; *i.e.*, men who have developed and perfected their physical, mental, psychic, and spiritual organisations to the utmost possible degree. No vision of one adept was accepted till it was

checked and confirmed by the visions —so obtained as to stand as independent evidence—of other adepts, and by centuries of experiences.[1]

(2) The fundamental law in that system, the central point from which all emerged, around and toward which all gravitates, and upon which is hung the philosophy of the rest, is the one homogeneous divine SUBSTANCE-PRINCIPLE, the one radical cause.

"Some few whose lamps shone
brighter, have been led
From cause to cause to nature's
secret head,
And found that one first principle
must be. . . "

[1] [Compare : *Isis Unveiled*, II, 99 ; *The Key to Theosophy*, 86-7 ; *ML*, 51.]

It is called "substance-principle," for it becomes "substance" on the plane of the manifested universe, an illusion, while it remains a "principle" in the beginningless and endless abstract, visible and invisible SPACE. It is the omnipresent reality : impersonal, because it contains all and everything. *Its impersonality is the fundamental conception* of the system. It is latent in every atom in the universe, and is the universe itself.

(3) The universe is the periodical manifestation of this unknown absolute essence. To call it "essence," however, is to sin against the very spirit of philosophy. For though the noun may be derived in this case from the verb *esse*, "to be," yet IT cannot be

identified with a *being* of any kind, that can be conceived by human intellect. IT is best described as neither spirit nor matter, but both. "The Absolute and root-matter" are one, in reality, yet two in the universal conception of the manifested, even in the conception of the One Logos, its first manifestation, to which IT appears from the objective
274 stand-point of the One Logos as root-matter and not as the Absolute, as its *veil* and not the one REALITY hidden behind, which is unconditioned and absolute.

(4) The universe is called, with everything in it, MAYA, because all is temporary therein, from the ephemeral life of a fire-fly to that of the sun. Compared to the eternal immutability

of the ONE, and the changelessness of that principle, the universe, with its evanescent ever-changing forms, must be necessarily, in the mind of a philosopher, no better than a will-o'-the-wisp. Yet, the universe is real enough to the conscious beings in it, which are as unreal as it is itself.

(5) Everything in the universe, throughout all its kingdoms, is CONSCIOUS: *i.e.*, endowed with a consciousness of its own kind and on its own plane of perception. We men must remember that because *we* do not perceive any signs—which we can recognize—of consciousness, say, in stones, we have no right to say that *no consciousness exists there*. There is no such thing as either "dead" or

"blind" matter, as there is no "blind" or "unconscious" law. These find no place among the conceptions of occult philosophy. The latter never stops at surface appearances, and for it the *noumenal* essences have more reality than their objective counterparts; it resembles therein the mediaeval *Nominalists*, for whom it was the universals that were the realities, and the particulars which existed only in name and human fancy.

(6) The [manifested] universe is worked and *guided* from *within outwards*. As above so it is below, as in heaven so on earth; and man—the microcosm and miniature copy of the macrocosm—is the living witness to this universal law and to the mode of

its action. We see that every *external* motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by *internal* feeling or emotion, will or volition, and thought or mind. As no outward motion or change, when normal, in man's external body, can take place unless provoked by an inward impulse, given through one of the three functions named, so with the external or manifested universe.

The whole cosmos is guided, controlled, and animated by almost endless series of hierarchies of sentient beings, each having a mission to perform, and who—whether we give to them one name or another, and call them spiritual intelligences or angels—are

"messengers" in the sense only that they are the agents of karmic and
275 cosmic laws. They vary infinitely in their respective degrees of consciousness and intelligence; and to call them all pure spirits without any of the earthly alloy "which time is wont to prey upon" is only to indulge in poetical fancy. For each of these beings either *was*, or prepares to become, a man, if not in the present, then in a past or a coming (evolutionary) cycle. They are *perfected*, when not *incipient*, men; and differ morally from the terrestrial human beings, on their higher (less material) spheres, only in that they are devoid of the feeling of personality and of the *human* emotional nature—two purely earthly

characteristics. The former, or the "perfected," have become free from those feelings, because (*a*) they have no longer fleshly bodies—an ever-numbing weight on the soul; and (*b*) the pure spiritual element being left untrammelled and more free, they are less influenced by *maya* than man can ever be, unless he is an adept who keeps his two personalities—the spiritual and the physical—entirely separated. The incipient monads, having never had terrestrial bodies yet, can have no sense of personality or EGOISM.

That which is meant by "personality," being a limitation and a relation, or, as defined by Coleridge, "individuality existing in itself but with a nature as a ground," the term cannot

of course be applied to non-human entities; but, as a fact insisted upon by generations of seers, none of these beings, high or low, have either individuality or personality as separate entities, *i.e.*, they have no individuality in the sense in which a man says, "*I am myself* and no one else;" in other words, they are conscious of no such distinct separateness as men and things have on earth. Individuality is the characteristic of their respective hierarchies, not of their units; and these characteristics vary only with the degree of the plane to which those hierarchies belong: the nearer to the region of homogeneity and the One Divine, the purer and the less accentuated that individuality in the hierarchy. They

are finite, in all respects, with the exception of their higher principles—the immortal sparks reflecting the universal divine flame—individualized and separated only on the spheres of illusion by a differentiation as illusive as the rest.

They are "living ones," because they are the streams projected on the cosmic screen of illusion from the ABSOLUTE LIFE; beings in whom life cannot become extinct, before the fire of ignorance is extinct in those who sense these "lives." Having sprung into being under the quickening influence of the uncreated beam, the
276 reflection of the great central sun that radiates on the shores of the river of life, it is the inner principle in them

which belongs to the waters of immortality, while its differentiated clothing is as perishable as man's body. Therefore Young was right in saying that

"Angels are men of a superior kind"

and no more. They are neither "ministering" nor "protecting" angels; nor are they "harbingers of the Most High," still less the "messengers of wrath" of any God such as man's fancy has created. To appeal to their protection is as foolish as to believe that their sympathy may be secured by any kind of propitiation; for they are, as much as man himself is, the slaves and creatures of immutable karmic and kosmic law. The reason for it is evident. Having no

elements of personality in their essence they can have no personal qualities, such as attributed by men, in their exoteric religions, to their anthropomorphic God—a jealous and exclusive God who rejoices and feels wrathful, is pleased with sacrifice, and is more despotic in his vanity than any finite foolish man.

Man, as shown in Book II, being a compound of the essences of all those celestial hierarchies, may succeed in making himself as such superior in one sense to any hierarchy or class, or even combination of them. "Man can neither propitiate nor command the *devas*," it is said. But, by paralyzing his lower personality, and arriving thereby at the full knowledge of the

non-separateness of his higher SELF from the one absolute SELF, man can, even during his terrestrial life, become as "one of Us." Thus it is, by eating of the fruit of knowledge which dispels ignorance, that man becomes like one of the spiritual intelligences; and once on *their* plane, the spirit of solidarity and perfect harmony, which reigns in every hierarchy, must extend over him and protect him in every particular.

The chief difficulty which prevents men of science from believing in divine as well as in nature spirits is their materialism. The main impediment before the Spiritualist which hinders him from believing in the same, while preserving a blind belief in the "spirits" of the departed, is the general ignorance

of all, except some occultists and Kabalists, about the true essence and nature of matter. It is on the acceptance or rejection of the theory of the *unity of all in nature, in its ultimate essence*, that mainly rests the belief or unbelief in the existence around us of other conscious beings besides the
277 spirits of the dead. It is on the right comprehension of the primeval evolution of spirit-matter and its real essence that the student has to depend for the further elucidation in his mind of the occult cosmogony, and for the only sure clue which can guide his subsequent studies.

In sober truth, as just shown, every "Spirit" so called is either a *disembodied or a future man.* As from the

highest archangel down to the last conscious "builder" (the inferior class of spiritual entities), all such are men, having lived aeons ago, in other evolutions, on this or other spheres; so the inferior, semi-intelligent and non-intelligent elementals—are all *future* men. That fact alone—that a spirit is endowed with intelligence—is a proof to the occultist that that being must have been a *man*, and acquired his knowledge and intelligence throughout the human cycle.

There is but one indivisible and absolute omniscience and intelligence in the universe, and this thrills throughout every atom and infinitesimal point of the whole finite cosmos which hath no bounds, and which people call SPACE,

considered independently of anything contained in it. But the first differentiation of its *reflection* in the manifested world is purely spiritual, and the beings generated in it are not endowed with a consciousness that has any relation to the one we conceive of. They can have no human consciousness or intelligence before they have acquired such, personally and individually. This may be a mystery, yet it is a fact in esoteric philosophy, and a very apparent one too.

The whole order of nature evinces a progressive march towards *a higher life*. There is design in the action of the seemingly blindest forces. The whole process of evolution with its endless adaptations is a proof of this.

The immutable laws that weed out the weak and feeble species, to make room for the strong, and which ensure the "survival of the fittest," though so cruel in their immediate action—all are working toward the grand end. The very *fact* that adaptations *do* occur, that the fittest *do* survive in the struggle for existence, shows that what is called "unconscious nature"[1] is in reality
278 an aggregate of forces manipulated by semi-intelligent beings (elementals) guided by high planetary spirits, whose

[1] Nature taken in its abstract sense, *cannot* be "unconscious," as it is the emanation from, and thus an aspect (on the manifested plane) of the ABSOLUTE consciousness. Where is that daring man who would presume to deny to vegetation and even to minerals *a consciousness of their own.* All he can say is that this consciousness is beyond his comprehension.

collective aggregate forms the manifested *verbum* of the unmanifested LOGOS, and constitutes at one and the same time the MIND of the universe and its immutable LAW.

Three distinct representations of the universe in its three distinct aspects are impressed upon our thought by the esoteric philosophy: the PRE-EXISTING (evolved from) the EVER-EXISTING; and [the NOW-EXISTING,] the PHENOMENAL—the world of illusion, the reflection, and shadow thereof. During the great mystery and drama of life known as the evolution, real cosmos is like the object placed behind the white screen upon which are thrown the Chinese shadows, called forth by the magic lantern. The actual figures and

things remain invisible, while the wires of evolution are pulled by the unseen hands; and men and things are thus but the reflections, *on* the white field, of the realities *behind* the snares of the great illusion. These three universes were allegorized, in exoteric teachings, by the three trinities emanating from the central eternal germ and forming with it a supreme unity: the *initial*, the *manifested*, and the *creative* triad, or the three in one. The last is but the symbol, in its concrete expression, of the first *ideal* two. Hence esoteric philosophy passes over the necessarianism of this purely metaphysical conception, and calls the first one only the ever existing.

* * *

279 Whatever may be the destiny of these actual writings in a remote future, we hope to have proven so far the following facts:

(1) The secret doctrine teaches no *atheism*, except in the Hindu sense of the word *nastika*, or the rejection of *idols*, including every anthropomorphic god. In this sense every occultist is a *nastika*.

(2) It admits a Logos or a collective "creator" of the universe; a *demiurgos*—in the sense implied when one speaks of an "architect" as the "creator" of an edifice, whereas that architect has never touched one stone of it, but, while furnishing the plan, left all the manual labour to the masons; in our case the plan was

furnished by the ideation of the universe, and the constructive labour was left to the hosts of intelligent powers
280 and forces. But that *demiurgos* is no *personal* deity—*i.e.*, an imperfect *extra-cosmic god*—but only the aggregate of the spiritual intelligences and the other forces.

As to the latter—

(3) They are dual in their character; being composed of (*a*) the irrational *brute energy*, inherent in matter, and (*b*) the intelligent soul or cosmic consciousness which directs and guides that energy, and which the *thought of the spiritual intelligences reflecting the ideation of the universal mind*. This results in a perpetual series of physical manifestations and *moral effects* on

earth, during evolutionary periods, the whole being subservient to karma. As that process is not always perfect; and since, however many proofs it may exhibit of a guiding intelligence behind the veil, it still shows gaps and flaws, and even results very often in evident failures—therefore, neither the collective host (demiurgos), nor any of the working powers individually, are proper subjects for divine honours or worship. All are entitled to the grateful reverence of humanity, however, and man ought to be ever striving to help the divine evolution of *ideas*, by becoming to the best of his ability a *co-worker with nature* in the cyclic task. The ever unknowable and incognizable *cause* alone, the *causeless* cause of all

causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through "the still small voice" of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their souls; making their spirit the sole mediator between them and the *universal spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*.

(4) Matter is *eternal*. It is the physical basis for the one infinite universal mind to build thereon its ideations. Therefore, the esotericists maintain that there is no inorganic or *dead*

matter in nature, the distinction between the two made by science being as unfounded as it is arbitrary and devoid
281 of reason. Whatever science may think, however—and *exact* science is a fickle dame, as we all know by experience—occultism knows and teaches differently, from time immemorial—from *Manu* and *Hermes* down to Paracelsus and his successors.

(5) The universe was evolved out of its ideal plan, upheld through eternity in the unconsciousness of the Absolute, that transcendental *reality* believed in by occultists, often appearing merely a personification of a "*force* behind phenomena"—an infinite and
282 eternal *energy* from which all things proceed.

The active power, the "perpetual motion of the great breath" only awakens cosmos at the dawn of every new period, setting it into motion by means of the two contrary forces, and thus causing it to become objective on the plane of illusion. In other words, that dual motion transfers cosmos from the plane of the eternal ideal into that of finite manifestation, or from the *noumenal* to the *phenomenal* plane. Everything that *is*, *was*, and *will be*, eternally is, even the countless forms, which are finite and perishable only in their objective, not in their *ideal* form. They existed as ideas, in the eternity, and when they pass away, will exist as reflections. Neither the form of man, nor that of any animal

plant or stone has ever been *created*, and it is only on this plane of ours that it commenced "becoming," *i.e.*, objectivising into its present materiality, or expanding *from within outwards*, from the most sublimated and supersensuous essence into its grossest appearance. Therefore *our* human forms have existed in the eternity as astral or ethereal prototypes; according to which models, the spiritual beings (or gods) whose duty it was to bring them into objective being and terrestrial life, evolved the protoplasmic forms of the future *egos* from *their own essence*. After which, when this human basic mould was ready, the natural terrestrial forces began to work on those supersensuous moulds *which contained*,

besides their own, the elements of all the past vegetable and future animal forms of this globe in them. Therefore, man's outward shell passed through every vegetable and animal body before it assumed the human shape.

287 The secret doctrine teaches that the whole universe is ruled by intelligent and semi-intelligent forces and powers, as stated from the very beginning. Christian theology admits and even *enforces* belief in such, but makes an arbitrary division and refers to them as "angels" and "devils." Science denies the existence of such, and ridicules the very idea. Spiritualists believe in the spirits of the dead, and, outside these, deny entirely any other

kind or class of invisible beings. The occultists are thus the only rational expounders of the ancient traditions, which have now culminated in dogmatic faith on the one hand, and dogmatic denials on the other. For both, belief and unbelief, embrace but one small corner each of the infinite horizons of spiritual and physical manifes-

288 tations; and thus both are right from their respective standpoints, and both are wrong in believing that they can circumscribe the whole within their own special and narrow barriers; for —they can never do so. In this respect science, theology, and even spiritualism show little more wisdom than the ostrich does, when it hides its head in the sand at its feet, feeling sure that

there can be thus nothing beyond its own point of observation and the limited area occupied by its foolish head.

289 The following are a few EXTRACTS FROM A PRIVATE COMMENTARY hitherto secret:

(xvii) "*The initial existence in the first twilight of the great evolution (after the great dissolution that follows every age of the creator) is a* CONSCIOUS SPIRITUAL QUALITY. *In the manifested* WORLDS (*solar systems*) *it is, in its* OBJECTIVE SUBJECTIVITY, *like the film from a divine breath to the gaze of the entranced seer. It spreads as it issues from zero throughout infinity as a colourless spiritual fluid. It is on the*

SEVENTH PLANE, *and in its* SEVENTH STATE *in our planetary world.*

(xviii) "*It is substance to* OUR *spiritual sight. It cannot be called so by men in their* WAKING STATE; *therefore they have named it in their ignorance 'God-spirit.'*

(xix) "*It exists everywhere and forms the first foundation on which our world (solar system) is built. Outside the latter it is to be found in its pristine purity only between (the solar systems or) the stars of the universe, the worlds already formed or forming; those in zero resting meanwhile in its bosom. As its substance is of a different kind from that known on earth, the inhabitants of the latter, seeing* THROUGH IT,

believe in their illusion and ignorance that it is empty space. There is not one finger's breadth of void space in the whole boundless (universe) . . .

(xx) "*Matter or substance is septenary within our world, as it is so beyond it. Moreover, each of its states or principles is graduated into seven degrees of density. The sun, in its visible reflection, exhibits the first, or lowest state of the seventh, the highest state of the universal* PRESENCE, *the pure of the pure, the first manifested breath of the ever unmanifested be-ness. All the central physical or objective suns are in their substance the lowest state of the first principle of the* BREATH. *Nor are any of these any more than the*

REFLECTIONS *of their* PRIMARIES *which are concealed from the gaze of whose all but the spiritual intelligences, corporeal substance belongs to the fifth division of the seventh*
290 *principle of the mother substance, and is therefore four degrees higher than the solar reflected substance. As there are seven principal substances in the human body, so there are seven forces in man and in all nature.*

(xxi) "*The real substance of the concealed (sun) is a nucleus of mother substance. It is the heart and matrix of all the living and existing forces in our solar universe. It is the kernel from which proceed to spread on their cyclic journeys all the powers that set in action the atoms in their*

functional duties, and the focus within which they again meet in their SEVENTH ESSENCE *every eleventh year. He who tells thee he has seen the sun, laugh at him as if he had said that the sun moves really onward on his diurnal path . . .*

(xxiii) "*It is on account of his septenary nature that the sun is spoken of by the ancients as one who is driven by seven horses equal to the metres of the Vedas; or again that, though he is identified with the* SEVEN *classes of being in his orb, he is distinct from them, as he is, indeed; as also that he has* SEVEN RAYS, *as indeed he has . . .*

(xxv) "*The seven beings in the sun are the seven holy ones, self-born*

from the inherent power in the matrix of mother substance. It is they who send the seven principal forces, called rays, which at the beginning of dissolution will centre into seven new suns for the next evolution. The energy from which they spring into conscious existence in every sun, is what some people call Vishnu, which is the breath of the ABSOLUTENESS.

We call it the one manifested life—itself a reflection of the Absolute . .

(xxvi) "*The latter must never be mentioned in words or speech* LEST IT SHOULD TAKE AWAY SOME OF OUR SPIRITUAL ENERGIES THAT ASPIRE *towards* ITS *state, gravitating*

ever onward unto IT *spiritually, as the whole physical universe gravitates towards* ITS *manifested centre —cosmically.*

291 (xxvii) "*The former—the initial existence—which may be called while in this state of being the* ONE LIFE, *is, as explained, a* FILM *for creative or formative purposes. It manifests in seven states, which, with their septenary sub-divisions, are the* FORTY-NINE *fires mentioned in sacred books . . .*

(xxix) "*The first is the . . . 'mother'* (*prima* MATERIA). *Separating itself into its primary seven states, it proceeds down cyclically; when having consolidated itself in its* LAST *principle as* GROSS MATTER, *it revolves*

around itself and informs, with the seventh emanation of the last, the first and the lowest element (the serpent biting its own tail). In a hierarchy, or order of being, the seventh emanation of her last principle is:

(a) *In the mineral, the spark that lies latent in it, and is called to its evanescent being by the* POSITIVE *awakening the* NEGATIVE (*and so forth*) . . .

(b) *In the plant it is that vital and intelligent force which informs the seed and develops it into the blade of grass, or the root and sapling. It is the germ which becomes the* BASIS *of the seven principles of the thing it resides in, shooting them out as the latter grows and develops.*

(c) *In every animal it does the same. It is its life principle and vital power; its instinct and qualities; its characteristics and special idiosyncracies . . .*

(d) *To man, it gives all that it bestows on all the rest of the manifested units in nature; but develops furthermore the reflection of all its* FORTY-NINE FIRES *in him. Each of his seven principles is an heir in full to, and a partaker of, the seven principles of the 'great mother.' The breath of her first principle is his spirit. Her second principle is soul. We call it, erroneously, the seventh. The third furnishes him with (a) the brain stuff on the physical plane, and (b) with the* MIND *that moves it*

(which is the human soul) *according to his organic capacities.*

(e) *It is the guiding force in the cosmic and terrestrial elements. It resides in the fire provoked out of its latent into active being; for the whole of the seven subdivisions of the *** principle reside in the terrestrial fire. It whirls in the breeze, bows with the hurricane, and sets the air in motion, which* element *participates in one of its principles also. Proceeding cyclically, it regu-*
292 *lates the motion of the water, attracts and repels the waves according to fixed laws of which the seventh principle is the informing soul.*

(f) *Its four higher principles contain the germ that develops into the*

cosmic gods; its three lower ones breed the lives of the elements (*elementals*).

(g) *In our solar world, the one existence is heaven and the earth, the root and the flower, the thought and the action.*[1] *It is in the sun, and is as present in the glow-worm. Not an atom can escape it. Therefore, the ancient sages have wisely called it the manifested God in nature . . .*"

295 All that which *is*, emanates from the ABSOLUTE, which, from this qualification alone, stands as the one and only reality—hence, everything extraneous to this Absolute, the generative and causative element, *must* be an illusion,

[1] [The original text has: "the action and the thought."]

most undeniably. But this is only so from the purely metaphysical view. A man who regards himself as mentally sane, and is so regarded by his neighbours, calls the visions of an *insane* brother—whose hallucinations make *the victim either happy or supremely wretched*, as the case may be—illusions and fancies likewise. But, where is that madman for whom the hideous shadows in his deranged mind, his *illusions*, are not, for the time being, as actual and as real as the things which his physician or keeper may see? Everything is relative in this uni-

296 verse, everything is an illusion. But the experience of any plane is an actuality for the percipient being, whose consciousness is on that plane; though

the said experience, regarded from the purely metaphysical standpoint, may be conceived to have no objective reality. But it is not against metaphysicians, but against physicists and materialists that esoteric teachings have to fight, and for these, vital force, light, sound, electricity, even to the objectively pulling force of magnetism, have no objective being, and are said to exist merely as "modes of motion," "sensations and *affections* of matter."

Neither the occultists generally, nor the Theosophists, reject, as erroneously believed by some, the views and theories of the modern scientists, only because these views are opposed to Theosophy. The first rule of our Society is to render unto Caesar what

is Caesar's. The Theosophists, therefore, are the first to recognize the intrinsic value of science. But when its high priests resolve consciousness into a secretion from the grey matter of the brain, and everything else in nature into a mode of motion, we protest against the doctrine as being unphilosophical, self-contradictory, and simply absurd, from a *scientific* point of view, as much and even more than from the occult aspect of the esoteric knowledge.

For truly the astral light has strange and weird secrets for him who can see in it; and the mysteries concealed within its incessantly disturbed waves *are there*, the whole body of materialists and scoffers notwithstanding. These

297 secrets, along with many other mysteries, will remain non-existent to the materialists of our age, in the same way as America was a non-existent myth for Europeans during the early part of the mediæval ages, whereas Scandinavians and Norwegians had actually reached and settled in that very old "New World" several centuries before. But, as a Columbus was born to re-discover, and to force the Old World to believe in antipodal countries, so will there be born scientists who will discover the marvels now claimed by occultists to exist in the regions of ether, with their varied and multiform denizens and conscious entities. Then, *nolens volens*, science will have to accept the old "superstition," as it has

several others. And having been once forced to accept it—judging from past experience—its learned professors will, in all probability, as in the case of mesmerism and magnetism, now re-baptized hypnotism, father the thing and reject its [old] name.

But TRUTH, however distasteful to the generally blind majorities, has always had her champions, ready to die for her, and it is not the occultists [who] will protest against its adoption by science under whatever new name. But, until absolutely forced on the notice and acceptance of scientists, many an occult truth will be tabooed, as the phenomena of the Spiritualists and other psychic manifestations were, to be finally appropriated by its ex-traducers

without the least acknowledgment or thanks.

298 It is barely possible that the minds of the present generations are not quite ripe for the reception of occult truths. Such will be the retrospect furnished to the advanced thinkers of the sixth root race of the history of the acceptance of esoteric philosophy —fully and unconditionally. Meanwhile the generations of our fifth race will continue to be led away by prejudice and preconceptions. Occult sciences will have the finger of scorn pointed at them from every street corner, and everyone will seek to ridicule and crush them in the name and for the greater glory of materialism and its so-called science.

299 Some fifteen years ago, the writer was the first to repeat the wise commandments in the esoteric Catechism. "Close thy mouth, lest thou shouldst speak of *this* (the mystery), and thy heart, lest thou shouldst think aloud; and if thy heart has escaped thee, bring it back to its place, for such is the object of our alliance." And again: —"This is a secret which gives death: close thy mouth lest thou shouldst reveal it to the vulgar; compress thy brain lest something should escape from it and fall outside." (Rules of Initiation).

A few years later, a corner of the Veil of Isis had to be lifted; and now another and a larger rent is made. . .

But old and time-honoured errors—such as become with every day more glaring and self-evident—stand arrayed in battle-order now, as they did then. Marshalled by blind conservatism, conceit and prejudice, they are constantly on the watch, ready to strangle every truth, which, awakening from its age-long sleep, happens to knock for admission. Such has been the case ever since man became an animal. That this proves in every case *moral death* to the revealers, who bring to light any of these old, old truths, is as certain as that it gives LIFE and REGENERATION to those who are fit to profit even by the little that is now revealed to them.

BOOK II

ANTHROPOGENESIS

In primeval times a maiden,
Beauteous daughter of the ether,
Passed for ages her existence
In the great expanse of heaven,

. . . . . .

Seven hundred years she wandered,
Seven hundred years she laboured,
Ere her first-born was delivered.

. . . . . .

Ere a beauteous duck descending,
Hastens toward the water-mother.

. . . . . .

Lightly on the knee she settles,
Finds a nesting-place befitting,
Where to lay her eggs in safety,
Lays her eggs within, at pleasure,
Six, the golden eggs she lays them,
Then a *seventh*, an egg of iron . . . "

Kalevala, *Rune* I.

1

PRELIMINARY NOTES

THE Stanzas in this Book, the second, are drawn from the same archaic records as the Stanzas on Cosmogony in Book I.

As regards the evolution of mankind, the secret doctrine postulates three new propositions, which stand in direct antagonism to modern science as well as to current religious dogmas: it teaches (*a*) the simultaneous evolution of seven human groups on seven different portions of our globe; (*b*) the birth of the *astral*, before the *physical* body: the former being a model for the latter;

and (*e*) that man, in this [fourth] round, preceded every mammalian—the anthropoids included—in the animal kingdom.

5 There are two "creations" so called. These "creations," according to the occult teachings, refer respectively to the formation of the primordial seven *men* by the Progenitors or the Fathers: and to that of the human groups after the "fall" [the separation of the sexes.]

2 The first race, which was *imperfect*, was born before the "balance" (sexes) existed. They were "destroyed," as a race, by being merged in their own progeny (by exudation); that is to say, the sexless [first] race reincarnated in

3 the (potentially) bisexual [second race]; the latter in the androgynes [the early

third race]; these again in the sexual, the later third race.

It is quite certain that the seeming supernaturalism of these teachings although allegorical, is so diametrically opposed to the dead-letter statements of the Bible as well as to the latest hypotheses of science, that it will evoke passionate denial. The occultists, however, know that the traditions of esoteric philosophy must be the right ones, simply because they are the most logical, and reconcile every difficulty.

6 Before we turn to the *Anthropogenesis* of the prehistoric races, it may be useful to agree upon the names to be given to the continents on which the four great races, which preceded our *Adamic* [Aryan] race, were born, lived,

and died. Their archaic and esoteric names were many and varied with the language of the nationality which mentioned them in its annals and scriptures.

Therefore, in view of the possible, and even very probable confusion that may arise, it is considered more convenient to adopt, for each of the four continents constantly referred to, a name more familiar to the cultured reader. It is proposed, then, to call the first continent, or rather the first *terra firma* on which the first race was evolved by the divine progenitors:

I. THE IMPERISHABLE SACRED LAND.

The reasons for this name are explained as follows: This "sacred land" is stated never to have shared the fate

of the other continents; because it is the only one whose destiny it is to last from the beginning to the end of the evolution throughout each round. It is the cradle of the first man and the dwelling of the last *divine* mortal, chosen as a *seed* for the future humanity. Of this mysterious and sacred land very little can be said, except perhaps, according to a poetical expression in one of the Commentaries, that the "pole-star has its watchful eye upon it, from the dawn to the close of the twilight of 'a day' of the GREAT BREATH."

7 II. The HYPERBOREAN will be the name chosen for the second continent, the land which stretched out its promontories southward and westward

from the North Pole to receive the second race, and comprised the whole of what is now known as Northern Asia. Such was the name given by the oldest Greeks to the far-off and mysterious region, whither their tradition made Apollo the "Hyperborean" travel every year. *Astronomically*, Apollo is of course the sun, who, abandoning his Hellenic sanctuaries, loved to visit annually his far-away country, where the sun was said never to set for one half of the year.

But *historically*, or better perhaps, ethnologically and geologically, the meaning is different. The land of the Hyperboreans, the country that extended beyond Boreas, the frozen-hearted god of snows and hurricanes, who

loved to slumber heavily on the chain of Mount Riphaeus, was neither an ideal country, as surmised by the mythologists, nor yet a land in the neighbourhood of Scythia and the Danube. It was a real continent, a *bona-fide* land which knew no winter in those early days, nor have its sorry remains more than one night and day during the year, even now. The nocturnal shadows never fall upon it, said the Greeks; for it is the *land of the Gods*, the favourite abode of Apollo, the god of light, and its inhabitants are his beloved priests and servants. This may be regarded as poetized fiction now; but if was poetized *truth* then.

III. The third continent we propose to call LEMURIA. It included some

portions of what is now Africa; but otherwise this gigantic continent, which stretched from the Indian ocean to Australia, has now wholly disappeared beneath the waters of the Pacific, leaving here and there only some of its highland tops which are now islands.

8 IV. ATLANTIS is the fourth continent. It would be the first historical land, were the traditions of the ancients to receive more attention than they have hitherto. The famous island of Plato of that name was but a fragment of this great continent.

V. The fifth continent is[1] AMERICA; but, as it is situated at the antipodes, it is Europe and Asia Minor, almost coeval with it, which are generally referred to

[1] [The original text has " was " for " is ".]

by the Indo-Aryan occultists as the fifth. If their teaching followed the appearance of the continents in their geological and geographical order, then this classification would have to be altered. But as the sequence of the continents is made to follow the order of evolution of the races, from the first to the fifth, our Aryan root-race, EUROPE must be called the fifth great continent.

The secret doctrine takes no account of islands and peninsulas, nor does it follow the modern geographical distribution of land and sea. Since the day of its earliest teachings and the destruction of the great Atlantis, the face of the earth has changed more than once. There was a time when the delta of Egypt and Northern Africa belonged

to Europe, before the formation of the Straits of Gibraltar, and a further upheaval of the continent, changed entirely the face of the map of Europe. The last serious change occurred some
9 12,000 years ago, and was followed by the submersion of Plato's little Atlantic island, which he calls Atlantis after its parent continent. Geography was part of the mysteries, in days of old. "These secrets (of land and sea) were divulged *to the men of the secret science* but not to the geographers."

The claim that physical man was originally a colossal pre-tertiary giant, and that he existed 18,000,000 years ago, must of course appear preposterous to admirers of, and believers in modern learning. The whole *posse comitatus*

of biologists will turn away from the conception of this third race Titan of the secondary age, a being fit to fight as successfully with the then gigantic monsters of the air, sea, and land, as his forefathers—the eternal prototype of the [Lemuro-] Atlantean—had little need to fear that which could not hurt him. The modern anthropologist is quite welcome to laugh at our Titans, as he laughs at the Biblical Adam, and as the theologian laughs at his pithecoid ancestor. The occultists and their severe critics may feel that they have pretty well mutually squared their accounts by this time. Occult sciences claim less and give more, at all events, than either anthropology or Biblical theology.

10 The secret doctrine [further] assigns from four to five million years between the incipient and the final evolution of the fourth root-race, on the Lemuro-Atlantean continents; one million years for the fifth, or Aryan race, to the present date; and about 850,000 since the submersion of the last large peninsula of the great Atlantis.

The esoteric chronology ought not to frighten any one; for, with regard to figures, the greatest [scientific] authorities of the day are as fickle and as uncertain as the Mediterranean wave. As regards the duration of the geological periods alone, the learned men of the Royal Society are all hopelessly at sea, and jump from one million to five

hundred millions of years with the ut-
11 most ease. But the main point for us lies not in the agreement or disagreement of the naturalists as to the duration of geological periods, but rather in their perfect accord on one point, for a wonder, and this a very important one.

They all agree that during the Miocene age—whether one or ten million years ago—Greenland and even Spitzbergen, the remnants of our second or Hyperborean continent, "*had almost a tropical climate.*" Now the pre-Homeric Greeks had preserved a vivid tradition of this "Land of the eternal sun," whither their Apollo journeyed yearly. "During the Miocene age Greenland (in N. Lat. 70°) developed an

abundance of trees, such as the yew, the redwood, the sequoia, allied to the Californian species, beeches, planes, willows, oaks, poplars and walnuts, as well as a magnolia and a zamia," says science; in short Greenland had Southern plants unknown to Northern regions.

And now this natural question rises. If the Greeks knew, in the days of Homer, of a Hyperborean land, *i.e.*, a blessed land beyond the reach of Boreas, the god of winter and of the hurricane, an ideal region which the later Greeks and their classics have vainly tried to locate by searching for it beyond Scythia, a country where nights were short and days long, and beyond that land a country where the

sun never set and the palm grew freely —if they knew of all this, who then
12 told them of it? In their day, and for ages previously, Greenland must have been already covered with perpetual snows, with never-thawing ice, just as it is now. Everything tends to show that the land of the short nights and the long days was Norway or Scandinavia, *beyond* which was the blessed land of eternal light and summer; and to know of this, their tradition must have descended to the Greeks from some people more ancient than themselves, who were acquainted with those climatic details of which the Greeks themselves could know nothing. Even in our day, science [?] suspects beyond the Polar seas, at the very circle of

the Arctic Pole, the existence of a sea which never freezes and a continent which is ever green. The archaic teachings contain the same statements. Suffice, then, to us the strong probability that a people, now unknown to history, lived during the Miocene period of modern science, at a time when Greenland was an almost tropical land.

THE STANZAS OF DZYAN

STANZA I. BEGINNINGS OF SENTIENT LIFE

The spirit of the earth

22 1. The spirit which turns the fourth is servant to the spirit(s) of the seven, they who revolve, driving their chariots around their lord, the one eye of our world. His breath gave life to the seven. It gave life to the first.

Fourth: globe, the earth.
Seven: planetary spirits.
One eye: spiritual sun.

Invocation of the earth to the sun

27 2. Said the earth: "Lord of the shining face, my house is empty. . . . Send thy sons to people this wheel. Thou hast sent thy seven sons to the lord of wisdom. Seven times doth he see thee nearer to himself, seven times more doth he feel thee. Thou hast forbidden thy servants, the small rings, to

catch thy light and heat, thy great bounty to intercept on its passage. Send now thy servant the same."

Lord of the shining face: the sun.
This wheel: the earth.
Lord of wisdom: Mercury, the elder brother of the earth (*SD* II 45).
Small rings: small planets between earth and sun. Mercury, Venus and the Sun are one (*SD* II 28, 542).

44 *What the sun answers*

3. Said the lord of the shining face: "I shall send thee a fire when thy work is commenced. Raise thy voice to other planes; apply to thy

father, the lord of the lotus, for his sons. . . . Thy people shall be under the rule of (the lord of) the fathers. Thy men shall be mortals. The men of the lord of wisdom, not the sons of the moon, are immortal. Cease thy complaints. Thy seven skins are yet on thee. . . . Thou art not ready. Thy men are not ready."

Lord of the lotus: Moon.
Lord of the fathers: god of death, judge of mortals.
Men of the lord of wisdom: humanity of Mercury.

Transformation of the earth

46 4. After great throes she cast off her old three and put on her new seven skins, and stood in her first one.

Throes: geological changes.
Old three: skins of the first three rounds.

STANZA II. NATURE UNAIDED FAILS

After enormous periods the earth creates monsters

52 5. The wheel whirled for thirty crores more. It constructed forms; soft stones

that hardened, hard plants that softened. Visible from invisible, insects and small lives. She shook them off her back whenever they overran the mother.

After thirty crores, she turned round. She lay on her back; on her side. She would call no sons of heaven, she would ask no sons of wisdom. She created from her own bosom. She evolved watermen, terrible and bad.

Thirty crores: 300 million years, or three occult ages.

She lay on her back: radical change in the inclination of the earth's axis.
Stones: minerals.
Plants: vegetation.
Small lives: animals, creeping things. See vs. 29.
She shook them off her back: geological convulsions.

The creators are displeased

55 6. The water-men, terrible and bad, she herself created from the remains of others. From the dross and slime of her first, second, and third, she formed them. The spiritual intelligences came and looked. The

spiritual intelligences from the bright father-mother, from the white regions they came, from the abodes of the immortal-mortals.

She herself: earth.
Remains of others: of other kingdoms, mineral, vegetable, animal.
First, second and third: rounds.
Father-mother: solar-lunar.[1]

They dry the earth

57 7. Displeased they were. 'Our flesh is not there. No fit forms for our brothers of the fifth. No dwellings for

[1] [In the original text this gloss comes after the word "white."]

the lives. Pure waters, not turbid, they must drink. Let us dry them.'

Fifth: creative hierarchy, demons. See *St* I 47.
Dry: shrivel, destroy.

The forms are destroyed by them

63 8. The flames came. The fires with the sparks; the night-fires and the day-fires. They dried out the turbid dark waters. With their heat they quenched them. The spirits of the high, the spirits of below, came. They slew

the forms which were two- and four-faced. They fought the goat-men, and the dog-headed men, and the men with fishes' bodies.

Flames : of the first creative hierarchy. *Spirits of below* : of lower grades, one step higher than our terrestrial sphere.

The first great tides

64 9. Mother-water, the great sea, wept. She arose, she disappeared in the moon, which had lifted her, which had given her birth.

Moon : older than the earth, and parent of the latter.

The beginning of incrustation

65 10. When they were destroyed, mother earth remained bare. She asked to be dried.

Dried : the time for the incrustation of the earth had arrived.

Stanza III. Attempts to Create Man

The descents of the demiurge

75 11. The lord of the lords came. From her body he separated the waters, and

that was heaven above, the first heaven.

Lord of the lords: demiurge.
Separated the waters: those below from those above.
First heaven: atmosphere, air, firmament.

The lunar gods ordered to create

75 12. The great lords called the lords of the moon, of the airy bodies: "Bring forth men, men of your nature. Give them their forms within. She will build coverings without. Males-females will

they be. Lords of the flame also."

Lords of the moon: lunar ancestors, progenitors, fathers, who give men three of the lower principles (desire, life, double).
She will build coverings: the earth gives the lowest principle, the physical body.
Lords of the flame: who give men the fifth principle, mind.

The higher gods refuse

77 13. They went each on his allotted land; seven of them, each on his lot. The lords of the flame remain behind. They would not create.

They: the moon-gods.
Each on his allotted land: seven different races of men, externally and internally, on seven different zones.

STANZA IV. CREATION OF THE FIRST RACE

Creation of men

86 14. The seven hosts, the will-born lords, propelled by the spirit of life-giving, separate men from themselves, each on his own zone.

Seven hosts: of moon-lords.
Will-born: mind-born, self-born. See vs. 20.

Separate men: throw off shadows, that is astral bodies, or etheric doubles, for men to inhabit.

They are empty shadows

90 15. Seven times seven shadows of future men were born, each of his own colour and kind. Each inferior to his father. The fathers, the boneless, could give no life to beings with bones. Their progeny were phantoms, with neither form nor mind. Therefore they are called the shadow race.

Seven times seven: each race has seven sub-races.

The creators are perplexed how to create a thinking man.

16. How are the humans born? The thinkers with minds, how are they made? The fathers called to their help their own fire, which is the fire that burns in earth. The spirit of the earth called to his help the solar fire. These three produced in their joint efforts a good form. It could stand, walk, run, recline, or fly. Yet it was still but a shadow with no sense.

Fire : electric fire, lunar fire.
Solar fire : spirit of the sun.
These three : sun, moon, earth (otherwise : the father and the two fires).
A good form : a perfect animal.
With no sense : without mind.

What is needed for the formation of a perfect man

105 17. The breath needed a form; the fathers gave it. The breath needed a gross body; the earth moulded it. The breath needed the spirit of life; the solar spirits breathed it into its form. The breath needed a mirror of its body: "We give it our

own!"—said the spiritual intelligences. The breath needed a vehicle of desires: "It has it!"—said the drainer of waters. But breath needs a mind to embrace the universe: "We cannot give that!"—said the fathers. "I never had it!"—said the spirit of the earth. "The form would be consumed were I to give it mine!"—said the great fire. Man remained an empty senseless phantom. Thus have the boneless given life to those who became

men with bones in the third.

Breath: human monad.
Mirror: astral shadow, etheric double.
Drainer of waters: the fire of passion and animal instinct.
Great fire: solar fire.
Man: nascent man.
Third: race, bisexual. See vs. 19.

Stanza V. The Evolution of the Second Race

The sons of yoga

109 18. The first were the sons of yoga. Their sons, the children of the yellow father and the white mother.

First: race, sexless. See next verse, footnote.

Yellow father: sun.

White mother: moon.

The a-sexual[1] *second race*

116 19. The second race was the product by budding and expansion, the a-sexual from the sexless.[2] Thus was, O disciple, the second race produced.

[[1] The original has "sexless" for "a-sexual," which is not in accord with the verse. There is a subtle difference between the two, the a-sexual, or "potentially" sexual, being intermediate between the sexless and the "actually" bisexual. See *ante*, p. 190.]

[2] The idea and the spirit of the sentence only is here given, as a verbal translation would convey very little to the reader.

Budding: sweat-born.

A-sexual: form.

Sexless: shadow.

The sons of the sons of twilight

120 20. Their fathers were the self-born. The self-born, the shadows from the brilliant bodies of the lords, the fathers, the sons of twilight.

Their fathers: first race.

Self-born: will-born, mind-born. See vs. 14.

Lords: of the moon.

Twilight: moon chain.

The 'shadow', or the astral man, retires within, and

man develops a physical body

121 21. When the race became old, the old waters mixed with the fresher waters. When its drops became turbid, they vanished and disappeared in the new stream, in the hot stream of life. The outer of the first became the inner of the second. The old wing became the new shadow, and the shadow of the wing.

The waters mixed: the old, first race, merged in the second, and became one with it; the first race never died.

Outer became inner: man develops a physical body.

Old wing: ethereal double.

New shadow: gross body.

STANZA VI. THE EVOLUTION OF THE SWEAT-BORN

The evolution of the [first] three races continued

131 22. Then the second evolved the egg-born, the third. The sweat grew, its drops grew, and the drops became

hard and round. The sun warmed it; the moon cooled and shaped it; the wind fed it until its ripeness. The white swan from the starry vault overshadowed the big drop. The egg of the future race, the man-swan of the later third. First male-female, then man and woman.

Third: race.

White swan: moon.

Male-female: bi-sexual, hermaphrodite, androgyne.

Man and woman: separation of the sexes, 18 million years ago.

The second race creates the third and perishes

138 23. The self-born were the shadows from the bodies of the sons of twilight. Neither water nor fire could destroy them. Their sons were.

Self-born: first race.

Their sons were: the second race was destroyed by water and fire.

STANZA VII. FROM THE SEVEN DIVINE DOWN TO THE FIRST HUMAN RACE

The higher creators reject in their pride the forms

evolved by the 'sons of yoga.'

161 24. The sons of wisdom, the sons of night, ready for rebirth, came down. They saw the vile forms of the first third. "We can choose," said the lords; "we have wisdom." Some entered the shadows. Some projected a spark. Some deferred till the fourth. From their own form they filled the desire-vehicle. Those who entered became arhats. Those who received but a spark, remained

destitute of knowledge; the spark burned low. The third remained mind-less. Their lives were not ready. These were set apart among the seven. They became narrow-headed. The third were ready. "In these shall we dwell," said the lords of the flame and of the dark wisdom.

Sons of night: of the first chain.
Vile: from the intellectual viewpoint, because still senseless, mindless.
First third: first half of the third race.
Fourth: race.

Knowledge: higher knowledge.
Their lives: their monads.
Were not ready: for incarnation.
The seven: primitive human species, races.
Narrow-headed: narrow-brained. See vs. 32, 41.
The third: third sub-race of the third race.
Of the dark wisdom: the demons born of the 'body of night,' the first chain.

They will not incarnate in the early egg-born

171 25. How did the sons of wisdom act? They rejected the self-born. They are not ready. They spurned the

sweat-born. They are not quite ready. They would not enter the first egg-born.

Self-born: first race.[1]
Sweat-born: boneless second race.[1]
First egg-born: first sub-races of third race.

They select the androgynes

172 26. When the sweat-born produced the egg-born, the twofold, the mighty, the powerful with bones, the lords of wisdom said: "Now shall we create."

Twofold: androgyne third race.

[1] [These glosses are misplaced in the original text. Cp. *SD* II 164-5.]

The first man endowed with mind

172 27. The third race became the vehicle of the lords of wisdom. It created 'sons of will and yoga,' by magic power, it created them, the holy fathers, ancestors of the arhats.

Magic power: creative power of will and thought, calling forth, out of the primordial divine light and eternal life, of phenomena in matter.

Holy fathers: the "holy seed-grain" of the future saviours of humanity, of the spiritual hierarchy of the world, not begotten, but created in a truly immaculate way.

STANZA VIII. EVOLUTION OF THE ANIMAL MAMMALIAN—THE FIRST FALL

How the first mammals were produced

180 28. From the drops of sweat, from the residue of the substance, matter from dead bodies of men and animals of the wheel before, and from cast-off dust, the first mammals[1] were produced.

Wheel before: previous round.

First mammals: of this fourth round,

[1] [The original text has "animals" for "mammals."]

in which the mammalians were a later work of evolution than man.

A quasi-darwinian evolution

183 29. Animals with bones, dragons of the deep, and flying serpents were added to the creeping things. They that creep on the ground got wings. They of the long necks in the water became the progenitors of the fowls of the air.

Animals with bones: vertebrates.
Creeping things: reptiles.

The animals get solid bodies

183 30. During the third, the boneless animals grew and

changed; they became animals with bones, their shadows became solid.

The third: race.
Animals with bones: The vertebrates came first, and after that the mammalians. Before that the animals were, just as man, ethereal proto-organisms.

Their separation into sexes

184 31. The animals separated the first. They began to breed. The twofold man (then) separated also. He said: "Let us as they; let us,

unite and make creatures." They did.

Separated: into male and female. The fact of former hermaphrodite mammals and the subsequent separation of sexes is now indisputable, even from the stand-point of biology.

The first sin of the mindless men

184 32. And those which had no spark took huge she-animals unto them. They begot upon them dumb races. Dumb they were themselves. But their tongues untied. The tongues of their progeny

remained still. Monsters they bred. A race of crooked red-hair-covered monsters going on all fours. A dumb race to keep the shame untold.

Those which had no spark: the narrow-brained of vs. 24.

Race of monsters: not the anthropoid or any other apes, but verily what the anthropologists might call the "missing link," the primitive lower man, the pseudo-man, not the real man. Even this race will find itself on the last day on one of the seven paths (*SD* II 191.)

Shame: of their animal origin which our modern scientists would emphasize if they could.

STANZA IX. THE FINAL EVOLUTION OF MAN

The non-creators[1] *repent*

191 33. Seeing which, the spirits who had not built men, wept, saying:

Seeing which: seeing the sin committed with the animals.
The spirits: the "sons of wisdom."
Had not built: had refused to create.

They atone for their neglect

191 34. "The mindless have defiled our future abodes. This is karma. Let us dwell in the

[1] [The original text has "creators" instead of "non-creators". But cp. vs. 25.]

others. Let us teach them better, lest worse should happen." They did.

Men become endowed with minds

191 35. Then all men became endowed with mind. They saw the sin of the mindless.

The sin: the "fall." The wise guard the home of nature's order.

The fourth race developes perfect speech

198 36. The fourth race developed speech.

Developed speech: the first race was speechless; the second had a

sound-language, chant-like sounds composed of vowels alone; the early third developed in the beginning a slight improvement on the various sounds in nature, on the cry of gigantic insects and of the first mammals. After the separation of the sexes, at the close of the third race, came monosyllabic speech. The whole human race was at that time of one language and of one lip. The fourth race developed agglutinative and the fifth inflectional speech.

Every androgynous unit is separated and becomes monosexual[1]

[1] [The original text has "bisexual" for "monosexual."]

201 37. The one became two; also all the living and creeping things that were still one, giant fish, birds and serpents with shell-heads.

The one: the androgyne.
Two: male and female.

STANZA X. THE HISTORY OF THE FOURTH RACE

The birth of the fourth, Atlantean race

227 38. Thus, two by two, on the seven zones, the third race gave birth to the fourth; the gods became no-gods.

Seven zones: of the third continent, Lemuria.

Two by two: males and females.

No-gods: demons, "fallen" angels, men.

The sub-races of the fourth humanity begin to divide and interblend; they form the first mixed races of various colours

227 39. The first, on every zone, was moon-coloured; the second yellow like gold; the third red; the fourth brown, which became black with sin. The first seven human shoots were all of one

complexion. The next seven began mixing.

The first seven human shoots: of the first sub-race.

The next seven: of the second sub-race.

Of one complexion: of pure blood.

The superiority of the Atlantean over other races

271 40. Then the third and fourth became tall with pride. "We are the kings; we are the gods."

The third and fourth: races, Lemuro-Atlanteans.

They fall into sin and beget children and monsters

271 41. They took wives fair to look upon. Wives from the 'mind-less,' the narrow-headed. They bred monsters, wicked demons, male and female, also female demons, with little minds.

Narrow-headed: see vs. 24, 32.
They took wives: the first war that earth knew, the first human gore shed, was the result of man's eyes and senses being opened, which made him see that the daughters of his brethren were fairer than his own, and their wives also.

The first germs of anthropomorphism and sexual religion. They lose their 'third eye'

42. They built temples for the human body. Male and female they worshipped. Then the third eye acted no longer.

Male and female they worshipped: the beginnings of phallicism and sexual worship.
The third eye acted no longer: because man had sunk too deep into the mire of matter.

STANZA XI. THE CIVILIZATION AND DESTRUCTION OF THE THIRD AND FOURTH[1] RACES

171 *The Lemuro-Atlanteans build cities and spread civilization. The incipient stage of anthropomorphism.*

43. They built huge cities. Of rare earths and metals they built. Out of the fires vomited, out of the white stone of the mountains and of the black stone, they cut

[1] [The original text has "Fourth and Fifth" instead of "Third and Fourth."]

their own images, in their size and likeness, and worshipped them.

They: the Lemuro-Atlanteans. We have at this point to blend the two and speak of them for a time collectively.

Out of the fires vomited: lava.

White stone: marble.

Black stone: of the subterranean fires.

Their statues, witnesses to the size of the Lemuro-Atlanteans

331 44. They built great images nine yards high, the size of their bodies. Inner[1] fires

[1] [The original text has in one place "lunar" for "inner."]

had destroyed the land of their fathers. The waters threatened the fourth.

Inner fires: volcanic fires.
Land of their fathers: Lemuria.
The fourth: continent, Atlantis.

Lemuria destroyed by fire, Atlantis by water. The flood

349 45. The first great waters came. They swallowed the seven great islands.

Seven great islands: belonging to the continent of Atlantis.

The destruction of the fourth race and of the last antediluvian monster-animals

349 46. All holy saved, the unholy destroyed. With them most of the huge animals, produced from the sweat of the earth.

All holy: who had not lost the use of their third eye.
The unholy: magicians and sorcerers.
Huge animals: lower material spirits of the earth.

STANZAS XII. THE FIFTH RACE AND ITS DIVINE INSTRUCTORS

The remnants of the first two races disappear for ever.

Groups of the various Atlantean races saved from the deluge along with the forefathers of the fifth

351 47. Few remained. Some yellow, some brown and black, and some red remained. The moon-coloured were gone for ever.

The moon-coloured: of the primitive divine stock of the first and second races.

Yellow, brown, black, red: subdivisions of the first sub-race of the fifth root-race.

The origins of our present race, the fifth. The first divine dynasties

351 48. The fifth produced from the holy stock remained; it was ruled over by the first divine kings.

The earliest glimmerings in history, now pinned to the allegorical chronology of the bible, and 'universal' history slavishly following it. The nature of the first instructors and civilizers of mankind

351 49. The serpents who redescended, who made peace with the fifth, who taught and instructed it.

Serpents who re-descended: the adepts or 'wise men' who dwelt in subterranean habitats, generally under some kind of pyramidal structure, the "serpents of wisdom whose holes are now under the triangular stones."

CONCLUSION

437 THE duration of the periods that separate, in space and time, the fourth from the fifth race—in the historical or even the legendary beginnings of the latter—is too tremendous for us to offer, even to a Theosophist, any more detailed accounts of them. During the course of the post-diluvian ages—marked at certain periodical epochs by the most terrible cataclysms—too many races and nations were born, and have disappeared almost without leaving a trace, for any one to offer any description of the slightest value

concerning them. Whether the Masters of Wisdom have a consecutive and full history of our race from its incipient stage down to the present times; whether they possess the uninterrupted record of man since he became the complete physical being, and became thereby the king of the animals and master on this earth—is not for the writer to say. Most probably they
438 have, and such is our own personal conviction. But if so, this knowledge is only for the *highest* initiates, who do not take their students into their confidence. The writer can, therefore, give but what she has herself been taught, and no more.

But even this will appeal to the profane reader rather as a weird,

fantastic dream, than as a possible reality. This is only natural and as it should be, since for years such was the impression made upon the humble writer of these pages herself. Born and bred in European, matter-of-fact and presumably civilized countries, she assimilated the foregoing with the utmost difficulty. But there are proofs of a certain character which become irrefutable and are undeniable in the long run, to every earnest and unprejudiced mind. For a series of years such were offered to her, and now she has the full certitude that our present globe and its human races must have been born, grown and developed in this, and in no other way.

441 Thus let it be. No disbeliever who takes the "Secret Doctrine" for a "hoax" is forced or even asked to credit our statements. Nor is it, after all, necessary that any one should believe in the occult sciences and the old teachings, before one knows any-
442 thing or even believes in his own soul. No great truth was ever accepted *a priori*, and generally a century or two passed before it began to glimmer in the human consciousness as a possible verity, except in such cases as the positive discovery of the thing claimed as a fact. The truths of to-day are the falsehoods and errors of yesterday, and *vice versa*. It is only in the XXth century that portions, if not the whole, of the present work will be vindicated,

443 "When you doubt, abstain," says the wise Zoroaster, whose prudent aphorism is found corroborated in every case by daily life and experience. Yet, like St. John the Baptist, this sage of the past ages is found preaching in the desert, in company with a more modern philosopher, namely Bacon, who offers the same priceless bit of practical wisdom. "In contemplation," he says (in any question of knowledge, we add), "if a man begin with certainties, he shall end in doubts; but *if he will be content to begin with doubts, he shall end in certainties.*" With this piece of advice from the father of English philosophy to the representatives of British scepticism we ought to close the debate, but our

theosophical readers are entitled to a final piece of occult information.

Enough was said to show that evolution in general, events, mankind, and everything else in nature proceed in cycles. We have spoken of seven races, five of which have nearly completed their earthly career, and have claimed that every root-race, with its sub-races and innumerable family divisions and tribes, was entirely distinct from its preceding and succeeding race. This will be objected to, on the authority of uniform experience in the question of anthropology, and ethnology. Man was—save in colour and type, and perhaps a difference in facial peculiarities and cranial capacity—ever the same under every climate and in every part of the

world, say the naturalists: ay, even in stature.

Once more we address only those who, doubting the general derivation of myths from "the contemplation of the visible workings of external nature" . . . think it "less hard to believe that these wonderful stories of gods and demi-gods, of giants and dwarfs, of dragons and monsters of all descriptions, are transformations, than to believe them to be inventions." It is only such "transformations" in physical nature, as much as in the memory and conceptions of our present mankind, that the secret doctrine teaches. It confronts the purely speculative hypotheses of modern science, based upon the experience and exact

observations of barely a few centuries, with the unbroken tradition and records of its sanctuaries; and brushing away that tissue of cobweb-like theories, spun in the darkness that covers a period of hardly a few millenniums back, and which Europeans call their "history," the old science says to us: Listen, now, to my version of the memoirs of humanity.

444 The human races are born one from the other, grow, develop, become old and die. Their sub-races and nations follow the same rule. If your all-denying modern science and so-called philosophy do not contest that the human family is composed of a variety of well-defined types and races, it is only because the fact is undeniable;

no one would say that there was no external difference between an Englishman, an African Negro, and Japanese or Chinaman. On the other hand it is formally denied by most naturalists that *mixed human races*, *i.e.*, the seeds for entirely new races, are any longer formed in our days. Our general proposition will not be accepted. It will be said that whatever forms man has passed through in the long pre-historic past, there are no more changes for him (save certain variations, as at present) in the future. Hence that our sixth and seventh root races are fictions.

To this it is again answered: How *do you* know? Your experience is limited to a few thousand years, to less

than a day in the whole age of humanity and to the present types of the actual continents and isles of our fifth race. How can you tell what will or will not be? Meanwhile, such is the prophecy of the secret books and their no uncertain statements.

Since the beginning of the Atlantean race many million years have passed, yet we find the last of the Atlanteans still mixed up with the Aryan element 11,000 years ago. This shows the enormous overlapping of one race over the race which succeeds it, though in characters and external type the elder loses its characteristics, and assumes the new features of the younger race. This is proved in all the formations of mixed human races. Now occult

philosophy teaches that even now, under our very eyes, the new race and races are preparing to be formed, and that it is in America that the transformation will take place, and has already silently commenced.

Pure Anglo-Saxons hardly three hundred years ago, the Americans of the United States have already become a nation apart, and, owing to a strong admixture of various nationalities and inter-marriage, almost a race *sui generis*, not only mentally, but also physically. Thus the Americans have become in only three centuries a "primary race," *pro tem.*, before becoming a race apart, and strongly separated from all other now existing races. They are, in short, the

germs of the *sixth* sub-race, and in some few hundred years more, will
445 become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics. After this, in about 25,000 years, they will launch into preparations for the seventh sub-race; until, in consequence of cataclysms—the first series of those which must one day destroy Europe, and still later the whole Aryan race (and thus affect both Americas), as also most of the lands directly connected with the confines of our continent and isles—the sixth root-race will have appeared on the stage of our round.

When shall this be? Who knows save the great Masters of Wisdom

perchance, and they are as silent upon the subject as the snow-capped peaks that tower above them. All we know is, that it will silently come into existence; so silently, indeed, that for long millenniums shall its pioneers—the peculiar children who will grow into peculiar men and women—be regarded as anomalous *lusus naturae*, abnormal oddities physically and mentally. Then, as they increase, and their numbers become with every age greater, one day they will awake to find themselves in a majority. It is the present men who will then begin to be regarded as exceptional mongrels, until these die out in their turn in civilized lands; surviving only in small groups on islands—the mountain peaks of to-day—

where they will vegetate, degenerate, and finally die out, perhaps millions of years hence, as the Aztecs have, as the Nyam-Nyam and dwarfish Mool Koorumba of the Nilghiri Hills are dying. All these are the remnants of once mighty races, the recollection of whose existence has entirely died out of the remembrance of the modern generations, just as we shall vanish from the memory of the sixth race humanity. The fifth will overlap the sixth race for many hundreds of millenniums, changing with it slower than its new successor, still changing in stature, general physique, and mentality, just as the fourth overlapped our Aryan race, and the third had overlapped the Atlanteans.

This process of preparation for the sixth great race must last throughout the whole sixth and seventh sub-races. But the *last* remnants of the fifth continent will not disappear until some time after the birth of the *new* race; when another and *new* dwelling, the sixth continent, will have appeared above the *new* waters on the face of the globe, so as to receive the new stranger. To it also will emigrate and settle all those who shall be fortunate enough to escape the general disaster. When this shall be —as just said—it is not for the writer to know. Only, as nature no more proceeds by sudden jumps and starts, than man changes suddenly from a child into a mature man, the final cataclysm

will be preceded by many smaller submersions and destructions both by wave and volcanic fires. The exultant
446 pulse will beat high in the heart of the race now in the American zone, but there will be no more Americans when the sixth race commences; no more, in fact, than Europeans; for they will have then[1] become a *new race, and many new nations.*

Yet the fifth will not die, but survive for a while: overlapping the new race for many hundred thousands of years to come, it will become transformed with it—slower than its new successor—still getting entirely altered in mentality, general physique, and stature. Mankind will not grow again into giant

[1] [The original text has "now" for "then."]

bodies as in the case of the Lemurians and the Atlanteans; because while the evolution of the fourth race led the latter down to the very bottom of materiality in its physical development, the present race is on its ascending arc; and the sixth will be rapidly growing out of its bonds of matter, and even of flesh.

Thus it is the mankind of the new world—one by far the senior of our old one, a fact men had also forgotten—of the Antipodes, or the nether world, as America is called in India, whose mission and karma it is, to sow the seeds for a forthcoming, grander, and far more glorious race than any of those we know of at present. The cycles of matter will be succeeded

by cycles of spirituality and a fully developed mind. On the law of parallel history and races, the majority of the future mankind will be composed by glorious Adepts. Humanity is the child of cyclic destiny, and not one of its units can escape its unconscious mission, or get rid of the burden of its co-operative work with nature. Thus will mankind, race after race, perform its appointed cycle-pilgrimage. Climates will, and have already begun, to change, each tropical year after the other dropping one sub-race, but only to beget another higher race on the ascending cycle; while a series of other less favoured groups—the failures of nature—will, like some individual men, vanish from the human

family without even leaving a trace behind.

Such is the course of nature under the sway of KARMIC LAW: of the ever present and the ever-becoming nature. For, in the words of a sage, known only to a few occultists:—

"THE PRESENT IS THE CHILD OF THE PAST; THE FUTURE, THE BEGOTTEN OF THE PRESENT. AND YET, O PRESENT MOMENT! KNOWEST THOU NOT THAT THOU HAST NO PARENT, NOR CANST THOU HAVE A CHILD; THAT THOU ART EVER BEGETTING BUT THYSELF? BEFORE THOU HAST EVEN BEGUN TO SAY 'I AM THE PROGENY OF THE DEPARTED MOMENT, THE CHILD OF THE PAST,' THOU HAST BECOME THAT PAST ITSELF.

BEFORE THOU UTTEREST THE LAST SYLLABLE, BEHOLD! THOU ART NO MORE THE PRESENT BUT VERILY THAT FUTURE. THUS ARE THE PAST, THE PRESENT, AND THE FUTURE, THE EVER-LIVING TRINITY IN ONE—THE GREAT ILLUSION OF THE ABSOLUTE IS."

NOTES

I. Add to the Glossary, p. 26 :

Basic mould, Upadhi
Material basis

II. The *Rig Veda* verses, p. 34 :

In the original edition the verses appeared without any indication of their origin. In the later editions their source was given as "*Rig Veda* (Colebrooke)." The translation from the Sanskrit, however, is Max Muller's, and is found in his *Chips from a German Workshop*, First Series, 1869, vol. I, p. 78. In *The Secret Doctrine* the verses from the *Rig Veda* are followed by seven verses from another poem, which I have not yet been able to trace.

H.P.B. has made two characteristic corrections in Max Muller's translation, the change namely of the gender of the pronouns from masculine to neuter, in the following lines:

"*He* from *whom* all this great creation came,
Whether *His* will created or was mute."

I have not been able to get hold of Max Muller's *Chips* themselves, and am going by the quotation of his version in Vincent Smyth's *History of India*, 1923, p. 20. There is another curious deviation in this version from H.P.B.'s text, namely the reading "woof" for "roof" in the second verse. This is obviously a misprint. Still, if "woof" for the sky is taken in juxtaposition with "warp" for

the terrestrial globe, then the two form a fitting simile for the "pair of opposites" —heaven and earth, spirit and matter, the unmanifest and the manifest.

III. *Page 112, line 12.* For "Fohat" read "The Fiery Whirlwind."

IV. The *Kalevala* verses, p. 188, are taken from John Martin Crawford's translation. The last line but one reads there:

"Six, the golden eggs she lays there," that is "within," namely in the water-mother's lap, or womb.

V. Abbreviations used:

ML: *The Mahatma Letters.*

SD: *The Secret Doctrine*, 1st ed.

SD^3: The same, 3rd ed., only for the so-called Vol. III.

St: *The Stanzas of Dzyan*

VI. Everything between square brackets is added by the editor. Everything else is H.P.B.'s own.

VII. The figures in margin give the pages of the first edition, from which the present text is reproduced. For easy tracing of the passages in the other copyright editions of *The Secret Doctrine*, the *Concordance*, recently published, may be used with advantage.

A. A.

BP
561
S7
1941

2292959

Blavatsky, Helene Petrovna (Hahn-
1891.
Two books of the Stanzas of Dzy
logues and epilogues by H.P. Bla
Madras, India, Theosophical Pub.
278p. 14cm.

"The 'Stanzas of Dzyan' are
of...The Secret Doctrine."

1. Theosophy. II. Title:
I. Blavatsky, Helen
1831-1891. The Secr
Title. IV. Title: The